

No. BF 1052 B85



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3F 1052. B85



ON
HALLUCINATIONS:

A History and Explanation

OF

APPARITIONS, VISIONS, DREAMS, ECSTASY,
MAGNETISM, AND SOMNAMBULISM.

BY

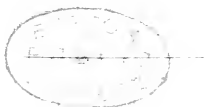
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1179

LONDON:
HENRY RENSHAW, 356, STRAND.
1859.

BF 1052
B 85

LONDON:
SAVILL AND EDWARDS, PRINTERS, CHANDOS STREET,
COVENT GARDEN.

Bt
441

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ON
HALLUCINATIONS.



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HALLUCINATIONS.

INTRODUCTION.

AT all epochs in the history of man, in every climate, under the most opposite forms of government, and with every variety of religion, we constantly find the same belief in spirits and apparitions. The source of an opinion so universal must evidently be sought for in the mental constitution of man, where there predominates an irresistible craving after the unknown, and a belief in the supernatural, which manifests itself in the multitude by a love of the marvellous. The savage who dreams of the Great Spirit, and of boundless hunting-grounds in a future life; the Arab who wanders in the enchanted palaces of the *Thousand and One Nights*; the Indian who loses himself in the incarnations of Brama; the inhabitant of the civilized world who professes to believe nothing, yet secretly consults the fortune-teller, or demands from magnetism what it cannot afford him; all obey the same want—that of believing something.

At first, it seems astonishing that such opinions should have obtained so much influence, and one is tempted to ask, if man is a compound of errors, or the sport of illusions; but a deeper investigation of the question will convince us that these opinions are only deviations from the religious sentiment.

History and tradition alike inform us that man came forth pure, but free, from the hands of his Creator. And as long as reason was his guide, he

was safe both from errors and from superstitions ; but when through the abuse of his liberty, and the lapse of time, he had forgotten who gave him life, and for what purpose it was given him, he became the slave of the passions which he could no longer control, and thenceforward went further and further astray. Tormented, on the one hand, by the thought of what he once had been, enchanted by the pleasures of the imagination on the other, he plunged into an unreal world of his own creation.

The imagination, that wildest of our faculties, is perpetually endeavouring to break away from the tie which binds it to reason ; and when it has succeeded in this, there are no fables, no strange beliefs, no singular illusions, or extravagant dreams, that it will not propagate. "We love better to believe than to examine," says Bacon,* and this inclination especially prevails in the infancy of the human mind. Few periods have been more favourable to the triumphs of the imagination than that of the Middle Ages ; they seem to have been the centre of every kind of fantastic creation. The air was filled with marvellous birds, the earth overrun with terrible animals, the seas peopled with monstrous fishes, while in its unexplored regions men told of magnificent countries, and new terrestrial paradises. Notions thus extravagant, developed amidst the irruptions of devastating barbarians, and a general apprehension that the world was about to end, suggested the idea of an invisible and supernatural power, which nothing could resist. Men thus predisposed listened with eagerness to tales of ghosts and witches ; even the narrator recoiled from the creations which terrified his hearers.

The explanation given by Malebranche of the way in which such opinions became established seems to us so just, that we here reproduce it. A shepherd in

* Bacon : *De Dignitate et Augment. Scient.* lib. v. cap. v.

his cottage relates, after supper, to his wife and children, his adventures at a witches' meeting. His imagination is warmed by the effects of wine, he believes that he has repeatedly been present at these imaginary meetings, and he tells his tale in a forcible and impressive manner. The result is not doubtful, the children and the wife are utterly terror-stricken, and fully believe all that they have just heard. It is the father, the husband, whom they love and respect, who is speaking of what he has seen and taken part in; why should they doubt him? These tales are deeply impressed upon their memories, they accumulate; the fear passes away, but the conviction remains, and at length curiosity attracts them to the place. They anoint themselves, they go to rest, and their dreams bring the scene circumstantially before them.* On waking up, they question each other, and mutually relate what they have seen; they thus confirm their previous opinions, whilst he who has the strongest imagination exercises the greatest influence over the others, and soon permanently fixes the details of the unreal narrative. Thus the sorceries in which the shepherd has taken part are an established fact, and other inventions will follow in time, if his hearers have but an imagination of sufficient force and liveliness, and are not deterred by fear from relating similar adventures.†

Such is in fact the origin of many errors. Once they have originated they are repeated; they become formed into a system of doctrines and opinions which enter into the mind with its earliest impressions, subject the strongest intellects to their influence, and continue for ages, until reason reasserts her

* The fact of these anointings is well established.

† Malebranche : *De la Recherche de la Vérité*, t. i. lib. 11, chapitre dernier, *De l'Imagination*, edition Charpentier : Paris, 1843.

rights, and forces the imagination to retire within its proper limits.

When in this way false impressions are received as admitted facts by whole nations, and enter into the teaching of lectures, books, pictures, sculptures, in a word of every agent at work in the social system, they are so generally diffused, that no individual can escape them by his own unaided powers. The great intellects of such periods participate to a certain extent in the opinions and prejudices of their contemporaries; but these false notions do not influence their conduct. These persons represent some idea which is useful or necessary to the age—an idea of which, if I may use the expression, they are the embodiment, and which Heaven has commissioned them to announce. What they do they are impelled to do by a force which they cannot resist; the tasks they set themselves are an evidence that man's loftiest powers are at work in them.

We propose to apply these principles to our present subject, combining with them certain psychological facts. We are surrounded by an external world, which finds an avenue by every sense, and fills our brain with countless sensations and images, which an emotion of the mind, a passion, a state of abstraction or disease may reproduce in an instant, in all their variety and colouring. Hence the desire we feel to call up images of the past. These vivid reminiscences which affect us in two different ways, according as they appear to us false or real, constitute the phenomenon of hallucinations. But the senses are not the only sources of our ideas; there are others which originate in the soul itself, or are derived from God; these are general notions, ideas pure, which cannot be imaged, and cannot become the subjects of hallucinations, except by an abuse of the process of abstraction; if they assume a definite

shape and form this is but a reflection of our nature, the spiritual part no way concerned in the operation.

Sensible objects are the exclusive cause of hallucinations, anything which can effect an impression on the mind, may, under certain circumstances, produce an image, a sound, an odour. Thus, when a man has for a long time given himself up to habits of profound meditation, he frequently perceives the idea with which he was occupied clothed itself in a material form; as the mental labour ceases the vision disappears, and he explains it to himself by certain natural laws. But, if this man lives at a time when the belief in the appearance of spirits, demons, ghosts, and phantoms is general, then the vision becomes to him a reality; but with this difference, that if his mind is sound, and his reasoning powers in a healthy state, the apparition has no influence on his conduct, and he performs his duties in life just as well as the man who has no hallucinations at all.

This remark applies with greater force to the hallucinations of celebrated men. To have emancipated themselves from the general belief of their time would have required them to be of a different nature, particularly when that belief contained nothing reprehensible. In adopting these opinions they shared the mistake of society at large; but their enterprises, their actions, their doctrines, were those of philosophers, of moralists, and of benefactors of their race. They fulfilled a necessary mission, and their names are justly inscribed amongst those of whom humanity is proud.

A circumstance, which should particularly be borne in mind, is, that in the majority of these cases, the hallucination did but help them to realize their idea. Those illustrious men, who have been so unjustly

, commenced by originating and marked by the impress of their as only after having thought over soundly, and when their minds had highest pitch of enthusiasm—and without any great work is possible—that they their idea clothed in a material form. The "hallucination," which we make use of for want of matter, was not in this case a sign of insanity, but the result of long continued meditation.

Besides, who can help being struck with the extreme difference between these persons and those of the present day, who are subject to hallucinations? The first, powerful, strong, logical, show themselves full of greatness in their actions; they are the representatives of a period, of a need felt, of a new idea; the others are cunning, weak, and vacillating; they are the expression of no want, their mission, if they possess any, has neither usefulness nor aim. The hallucinations of the one were the consequences of the period in which the persons lived—they exercised no influence over their reason; while those of the others are derived from the diseased condition of the individual, and are more or less complicated with insanity.

When we study the life of a great man we must never forget that it consists of a history and of a biography. The history is the undying, the spiritual part; the biography is the perishable part. If we attempt to judge of one without the other we deceive ourselves, and we deceive others. The aspirations of genius give rise to phenomena which deviate from the common course; they are the rough material, the irregularities in the marble, which disappear beneath the chisel of the sculptor, to leave only his masterpiece in view; they are, if you please, hallucinations; but they have no influence on the truths taught—

these existed both before and after the disappearance of what was only the means through which they were given to the world. Now, an idea, like man himself, consists of two parts, the one spiritual, the other material ; a hallucination, considered in relation to its characteristic phenomenon, is, according to our notion, the reproduction of the sensible sign of the idea. In the thinker it is the highest possible state of tension of which his mind is capable—a state of positive ecstasy. This opinion is directly opposed to that of M. Baillarger, who attributes it to a kind of arrest of the attention ; we shall discuss the merits of this theory hereafter. In societies, whose convictions are strong and deep, where the imagination has not been enlightened by the aid of science, the hallucination is the reflection of these general beliefs ; but in neither case does it offer an obstacle to the free exercise of the reason. Hence it is certain that the most celebrated men have been liable to hallucinations, without their conduct offering any signs of mental alienation.

If, however, we strongly protest against the charge of insanity brought against these lofty intellects, we are fully aware that hallucinations, complicated with the loss of the reason, have existed in some whose names are famous in history.

* The necessity of believing is characteristic of our species. When this impulse is guided by faith and reason combined it conducts us safely to the goal towards which we all tend ; but, if it rests exclusively upon one or the other of these principles, the greatest errors are likely to ensue. Faith apart from reason leads to superstition, and reason without faith almost always results in pride. The hallucinations which arise from these two sources of error are as numerous and as various as the ideas and the daily occupations of the individual. The desire of ill-regulated

knowledge produces all kinds of anomalies. The want of perpetual excitement leads even enlightened nations into the greatest absurdities, and will always ensure the temporary success of the charlatan, until some new passion leads them to abandon the one of which they were enamoured. It is impossible even to glance at the hallucinations arising from these two sources, for they are as numerous as the combinations of thought—as diverse as the shades of individual character.

However much the mind may be concerned in the production of hallucinations, they cannot all be referred to this source; there are others which are produced by disease, by certain substances introduced into the body, &c. The phenomena remain essentially the same, but the cause of them is different. For this reason we have divided hallucinations into two classes—those depending on moral causes, and those depending upon physical causes. When treating of the causes, and of hallucinations, in their relations to psychology, history, morality, and religion, we shall enter into the details which the importance of the subject demands.

In discussing a question of this kind, it is only reasonable to ask us our opinion concerning the appropriations of Scripture. It neither accords with our principles or our convictions to avoid a reply. We admit the authenticity of the statements in the Bible and the New Testament; we believe in the divine interposition in the establishment of a religion, whose founder proclaimed his mission by destroying the worship of false gods, by the abolition of slavery, and by the establishment of one brotherhood—the family of man. But, just as we have maintained that in profane history we meet with instances of hallucinations co-existing with a sound state of mind, because they were the result of certain received opinions,

while there were others combined with insanity arising from the diseased condition of the individual, so in the same way we believe that many religious persons have been subject to hallucinations, which were connected with the opinions, the errors, and the prejudices of the age, without their reason being affected, whilst others were the victims of a diseased imagination. It is only by examining these different elements that we can hope to approximate to a true solution of the question. Our most general laws partake of our imperfections, and are perpetually liable to exceptions.

If, then, we briefly sum up the principal points of this chapter, we perceive that the feeling of the unknown to which man attaches himself, and from which arises the want of something in which to believe, a love of the marvellous, a desire for knowledge, and a craving after excitement, is itself only a weakened condition of the religious sentiment.

When the pathway of truth and sound philosophy is abandoned, the reason having become uncertain and vacillating gives full scope for the play of the imagination, which indulges itself in the production of paradoxes, dreams, and chimeras. The imagination being thus mistress of the situation, develops a number of false ideas, which are afterwards embodied into a system, and lay the foundation of further errors.

Ideas are the food of the understanding; they form a mysterious bond between the soul and the body, and they affect man in two ways—by their abstract nature, and by the material form which represents them. If a moral or a physical cause acts with sufficient power on the idea to present it in a visible form, as in the phenomenon of hallucination, it is the image which is produced, the idea itself can never come under the cognizance of the senses. Thus, when the ideas become disturbed, it is the organ and

not the mind which is in fault. The instrument is out of order, the mind which directs it is sound; the latter may remain inactive, but it is never altered. Sometimes, indeed, it breaks its way through every obstacle, and shows that it has preserved all its energy notwithstanding its long repose. In the sick man governed by a phantom, it still continues its operations with perfect regularity.

When the forgetfulness of first principles has given rise to a number of false ideas, and imbued the mind with certain popular, but superstitious errors, it is the outward forms associated with these ideas which present themselves to the hallucinated, just as in other cases it is the objects which surrounded the individual in his daily life that are represented. The effects produced by hallucination are of two kinds: in the one case, they do not affect the reason; in the other, they superinduce a disordered state of the intellect.

Lastly, whilst fully recognising the authority of the reason, it must not be forgotten that it is itself under restraint, and may therefore be commanded to stay its course, and yield to a higher authority. Agreeing with Bossuet, that religion is not required to submit to its questioning beyond a certain point, we admit as authentic the apparitions of Scripture, and separate them entirely from the hallucinations of religious persons, derived from certain popular beliefs which are not incompatible with reason.

These preliminaries being established, we proceed to describe the general arrangement of the work.

The definition of a hallucination ought to precede its history, and it is with this that the book commences.

If hallucinations were simple facts they would not require an elaborate classification; but they are far from being so. This peculiar condition of the mind

presents itself under a variety of different aspects. It may co-exist with sanity, or it may constitute a form of insanity; it is often entirely concealed by a morbid state of the sensations. It almost always accompanies insanity, of which it is then only a symptom. It exists in nightmares, dreams, and ecstasy. Certain nervous diseases—such as epilepsy, hysteria, and hypochondriasis—are often complicated with it; lastly, it is observed in acute, chronic, inflammatory, and other affections. These various forms have led us to establish *ten* divisions.

The *first* contains those hallucinations which co-exist with a sound state of mind. The facts adduced in support of this clearly show that the reproduction of the cerebral images may take place without derangement of the intellect; they will hereafter enable us to explain the hallucinations of those illustrious men who have been falsely charged with insanity.

The *second section* comprises simple hallucinations, but which are associated with a greater or less amount of mental derangement. The individuals are convinced that they see, hear, smell, taste, or touch things which are imperceptible to those around them. These false sensations may exist even where the organs of the senses are defective. Thus the blind will state that they have seen angels and devils. The deaf will repeat conversations in which they profess to have just taken a part. A single hallucination may exist, or several at the same time; all the senses are liable to be affected by them.

In the *third section* are classed those hallucinations which are associated with another error of the senses, to which the name of illusion has been given; both these states consist of false impressions of the senses. In the first case there is a vision without the presence of any material object to produce it, while in the second the object exists, but it produces an impression

different to the reality—a man assumes the appearance of a woman; a piece of wood becomes a hideous monster. Illusions sometimes appear in the manner of an epidemic. The occurrence of these epidemics is not rare in history. Every sense is subject to illusions, and all of them may be so at the same time. Not unfrequently illusions are accompanied by reprehensible and dangerous acts.

Hallucinations are especially frequent in insanity. The *fourth section* contains those which are combined with monomania and other forms of insanity. The kinds of monomania most liable to this complication are lypemania, delirium tremens, demonomania, erotomania, nostalgia, &c. A species of demonomania formerly prevailed to a considerable extent, in which the persons who were attacked imagined they had relations with demons who were termed Incubi and Succubi. To this division belong those hallucinations which show themselves in that particular form of insanity which is known as stupidity.

The fourth section also contains the hallucinations which accompany mania, they are very frequently combined with illusions, or these two conditions may occur alternately. The hallucinations which show themselves in delirium tremens, and in the frenzy arising from narcotic poisons, form the subject of the *fifth section*; we have considered it right to separate the hallucinations which arise from the use of these substances, because they are not necessarily accompanied by insanity; they are spoken of in that part of our work which treats of the causes of hallucinations.

In the *sixth section* are arranged those hallucinations which are complicated with catalepsy, epilepsy, hysteria, hypochondriasis, &c.

The hallucinations of night-mare and dreams form the *seventh section*. It is evident that night-mare, in

certain respects, resembles insanity, and that it is observed in this disorder. It is the same with regard to dreams, which bear a strong analogy to hallucinations. The study of the physiology of dreams has supplied us with certain facts of peculiar interest; the presentiments which happen in this state are, we conceive, explained in most instances by the existence of hallucinations. Nevertheless, presentiments do not occur exclusively in dreams, nor can they always be explained by hallucinations. Lastly, we have shown that nocturnal hallucinations have sometimes occurred in the form of an epidemic.

There is a singular condition of the mind, known under the name of *ecstasy*, which has justly attracted the attention of all observers. The hallucinations which are one of its distinctive characters we have placed in the *eighth section*. The concentration of the mind upon one particular object for a long time may give rise to an ecstatic condition of the brain, in which an image of the object is produced, and re-acts upon the mind as if it really existed. It is to this mental state that the visions of celebrated men are to be referred. We have several times noticed the occurrence of ecstasy in children, and have also seen it in catalepsy, hysteria, exaggerated states of mysticism, and in insanity.

Certain peculiar phenomena, such as prevision, clairvoyance, second-sight, animal magnetism, and somnambulism, seem to us to be commonly due to a state of ecstasy. The effect of cold may be to produce this state of the nervous system. The ecstatic state has been observed in all ages, and lately occurred in several thousand persons in Sweden. The hallucinations observed in these different conditions of the nervous system, especially in somnambulism, may give rise to conduct which would entail a grave responsibility on the individual.

The *ninth section* contains those hallucinations which are complicated with febrile disorders, or with acute, inflammatory, chronic, or other diseases, and with certain conditions of the atmosphere.

Lastly, in the *tenth section* we have associated the epidemic hallucinations and illusions to which we have previously referred.

This classification includes all the varieties of hallucinations which have come under our own notice, and to it we think may be referred all that are likely to occur.

The numerous divisions we have established show that hallucinations arise from different causes. Their primary division into moral and physical, as indicated at the commencement of this chapter, are the centres to which converge a number of secondary causes. As in insanity, the dominant ideas have considerable influence on the nature of the hallucination; thus when a belief in demonology, sorcery, magic, lycanthropy, or vampirism prevails, men see devils, sorcerers, werewolves, vampires, &c. The character of the hallucinations also varies with the kind of civilization; thus, with the Greeks they assumed the form of pans, fauns, and naiads; with the Romans that of genii; and in the Middle Ages that of angels, saints, and devils. In our own times every possible combination of the ideas may lay the foundation of them. When physical causes give rise to hallucinations, the latter will have corresponding characters.

Properly speaking, only the secondary causes of hallucinations are treated of in the preceding paragraph, it is necessary that they should be considered from a more elevated point of view; and this has been attempted in a chapter especially devoted to their physiological, historical, moral, and religious aspects. In the first part of this chapter we have endeavoured to show that the primary cause of ha₂^{al-}

lucinations lies in the violation of certain leading principles, and in an ill-regulated condition of the ideas, which ultimately result in an abnormal reproduction of their sensible signs. After entering upon a more extended consideration of the nature of ideas, of their subdivisions, of the principal operations of the mind which are concerned in the production of hallucinations, we have shown that these ought frequently to be regarded as occurring in an almost normal state of things, as we have pointed out when speaking of physiological ecstasy. This mode of regarding hallucinations enables us to explain how it is that many celebrated men have been subject to them, and yet must not be looked upon as having been insane. The examples of Loyola, of Luther, of Joan of Arc, are decisive proofs of the correctness of this opinion.

All our arguments are especially intended to show that these illustrious persons were the impersonation of an epoch, of some special idea; that they fulfilled some useful and necessary mission, and that their hallucinations were altogether different from those which are observed in the present day. In this chapter we have also endeavoured to distinguish between the apparitions of Scripture and those of profane history, as well as those of many Christians. If we are not mistaken, we have thus presented the doctrine of hallucinations in a more complete form than has hitherto been done.

Examinations after death of the bodies of the insane afford no satisfactory information with respect to hallucinations; and we participate in the opinion of most medical men on this point, that the pathological anatomy of hallucinations is still to be accomplished.

Until lately any special treatment for hallucinations can scarcely be said to have existed. Leuret, in pro-

testing against this error, has proved that the hallucinated, when properly managed, are capable of being cured. While acknowledging the talents of this practitioner, we have found it necessary to restrict the employment of his method; at the same time, we can refer to facts in justification of the treatment we have proposed, and which seems to us to be capable of a more general application.

Our task would not have been completed unless we had examined the subject of hallucinations in their relation to our civil and criminal institutions. It is shown by numerous examples that the hallucinated may, under the influence of their false impressions, commit dangerous and even criminal acts. This fact is placed beyond a doubt in the course of this work. It was therefore most important to establish characters which should serve to distinguish true cases of hallucination from those which are simulated. These characters are obtained by inquiring into the history of the case, by interrogating, by examining the writings, and by prolonged observation of the individual. By the use of these means we consider that magistrates, as well as medical men, have the power of distinguishing between the hallucinated and criminals. The question of confinement is previously discussed when speaking of the treatment, but it is there reconsidered. Useful in a great number of cases, especially when the person is dangerous, it could not be enforced in others without great injury to the individual. Lastly, we have terminated this chapter by proving that the capability of making a will remains in those cases where the hallucinations do not influence the acts of the individual. But we have shown that this is no longer the case where the affections of the hallucinated have become perverted—as, for example, when he believes a relative is transformed into the devil, or that he charges himself with

electricity for the purpose of poisoning his food or of tormenting him, &c.

In the composition of a work like the present the author should endeavour to interest as well as to instruct his readers. The favourable reception we have met with leads us to hope that these two conditions have been fulfilled.

CHAPTER I.

DEFINITION AND DIVISION OF HALLUCINATIONS.

THERE is no question in the psychological history of man more curious than that which relates to the subject of hallucinations. To see what no other eye beholds, to hear sounds which no other ear perceives, to be convinced of the reality of sensations which others regard with incredulity, is surely a matter for examination full of interest. Instances of hallucinations have been recorded in the annals of every nation, they have occurred in the lives of many illustrious persons, and been believed in from the remotest ages ; they have undoubtedly been much diminished by the progress of science ; yet, even in the present day, the part they play in many psychological phenomena, their occurrence in various diseases, and especially in mental affections, renders their study of the highest importance.

What, then, is a hallucination, and how is it to be defined ? Does it present itself alone, or complicated with other diseases ? Such are the questions with which we must commence our inquiry.

Amongst the ancients, Aristotle, Zeno, and Chrysippus, were partially acquainted with these false perceptions, and they endeavoured to distinguish between them and true perceptions ; moreover, they pointed out three kinds of hallucinations—those of sight, of hearing, and of smell ; but they did not observe all their degrees, nor all the conditions under which they occur.

Arnold, in our opinion, was the first who gave a nearly correct definition of hallucinations :—"Ideal

insanity," he says, "is that state of mind in which a person imagines he sees, hears, or otherwise perceives, or converses with, persons or things, which either have no external existence to his senses at that time, or have no such external existence as they are then conceived to have ; or, if he perceives external objects as they really exist, has yet erroneous and absurd ideas of his own form and other sensible qualities."*

This definition, although somewhat long, distinguishes between hallucinations and illusions, as well as errors of personality.

Alexander Crichton, who wrote about the same time, defined a hallucination, or an illusion, as "Error of mind, in which ideal objects are mistaken for realities ; or in which real objects are falsely represented, without general derangement of the mental faculties."†

By the word hallucination Ferriar understands every false impression, from the appearance of a fly, dancing before the eyes, up to the most hideous spectre.

According to Hibbert hallucinations are "nothing more than ideas, or the recollected images of the mind, which have been rendered more vivid than actual impressions."‡

Esquirol, who was the first in France to give a definite meaning to the word hallucination, applied it to those phenomena which did not depend upon any local derangement of the organs of the senses, a wrong association of the ideas, or upon the imagination, but solely upon some special, and, as yet, unknown lesion of the brain. He defined a hallucina-

* Arnold : *Observations on the Nature, Kinds, Causes, and Prevention, of Insanity*. Two vols. 8vo. p. 55. London : 1806.

† Alex. Crichton : *An Inquiry into the Nature and Origin of Mental Derangement*. Two vols. 8vo, vol. ii. p. 342. London : 1798.

‡ Samuel Hibbert : *Sketches of the Philosophy of Apparitions*. Second edition, p. 1. London : 1825.

tion as a cerebral or mental phenomenon, occurring independently of the senses, and consisting of external impressions which the patient believes he experiences, although there is no external agent acting on his senses. In another part of the same work he says, "The pretended sensations of the hallucinated are images or ideas, reproduced by the memory, associated together by the imagination, and which become impersonated by habit."

Darwin, and after him M. Foville, regards hallucinations as resulting from structural changes in the organs of the senses. According to this hypothesis there is always a false perception. It is, however, impossible to adopt this theory in regard to those hallucinations which are in perfect accordance with the habitual ideas of the individual, and with the opinions of the period.

M. Lélut considers a hallucination as a phenomenon intermediate between the actual sensation and the conception of the idea. According to this writer, it is a spontaneous conversion of the thought into sensations, which are most frequently external.

Between a sensation and the conception, says M. Leuret, there is an intermediate phenomenon, which medical men have designated by the term hallucination. A hallucination resembles a sensation, in as much as that, like the latter, it gives rise to the idea of some external body acting on the senses; it differs in that this external object does not exist. Like the mind, it creates; but, instead of ideas it produces images—images which, to the hallucinated, are the same as real objects.*

M. Aubanel, in his excellent thesis on hallucinations,† regards this phenomenon as a special form or

* Leuret: *Fragments Psychologiques sur la Folie*, p. 133. Paris, 1834.

† Aubanel: *Essai sur les Hallucinations*. Thèse. Paris: 1835.

variety of mental disease, in which a man converts the insane conceptions of his mind into actual sensations, or who, in consequence of these same conceptions, negatives his true sensations by assimilating them to his perverted ideas.

M. Baillarger admits two kinds of hallucinations—the one complete, arising from the combined influence of the imagination and the organs of the senses ; these hallucinations he terms *psycho-sensorial* ; the other, being due solely to the involuntary exercise of the memory and the imagination, and denominated *psychical hallucinations*. He defines a psycho-sensorial hallucination as the perception of a sensation, independent of all external excitement of the organs of the senses ; and as arising from the involuntary exercise of the memory and the imagination. Psychical hallucinations may be defined as purely intellectual perceptions, arising from the involuntary exercise of the memory and the imagination ; they differ from the preceding in not producing any internal excitement of the organs of the senses.*

Dendy, in his *Philosophy of Mystery*, defines illusive perception, or ocular spectra, as the conversion of natural objects into phantoms ; and illusive conception, or spectral illusion, as the creation of phantoms. He adds, in the first class there is no real or palpable object ; or, if there be, it is not what it appears.†

Taking as our basis the symptomatology of hallucinations and illusions, we define a *hallucination* as the perception of the sensible signs of the idea ; and an *illusion* as the false appreciation of real sensations.

* Baillarger: *Des Hallucinations, des Causes qui les produisent et des Maladies qu'elles caractérisent. Mémoires de l'Académie de Médecine*, t. xii. Paris : 1846.

† Walter Cooper Dendy: *The Philosophy of Mystery*, p. 125. London : 1841.

When we consider this phenomenon in a psychological point of view we shall explain our meaning, by showing that the spiritual portion of an idea—that is, its essence—never forms a part of the hallucination, and that the sensible sign alone constitutes its foundation.

The classification of hallucinations should be founded upon a previous examination of them, in their simple and complicated conditions; but this manner of proceeding, although most methodical, would be attended with serious difficulties in the understanding of the work; the reader would be prevented from comprehending at once the general plan; his mind would be lost in the details, and all our endeavours would fail to do more than to leave a feeble impression. For this reason we proceed at once to describe our classification, having first pointed out the divisions which have been generally adopted.

Esquirol only admits mental hallucinations, which are therefore cerebral or idiopathic.

M. Leuret has divided hallucinations into those which occur in the waking state, and into those which take place during sleep; the latter are commonly termed *visions*. He includes incubi and succubi* amongst the hallucinations of sleep.

M. Aubanel, who does not separate hallucinations from illusions, has proposed the following divisions:—

1. The hallucinated are fully aware of the nature of the phenomena to which they are liable, and they attribute them to the state of the mind, or to a diseased condition of the imagination; the intellect is

* In the present day the term incubus is usually applied to the night-mare, but formerly it referred to imaginary fiends or spectres, to whom strange powers are attributed by the writers on demoniacal agency. Many noble families were supposed to have their origin from the connexion of incubi with females, as in the well-known instance of Robert of Normandy, called *le Diable*. The succubus was a similar fiend of the female sex.

perfectly sound, and sometimes extraordinarily developed.

2. The hallucinated do not perceive that their false impressions may arise without the intervention of the organs of the senses, and they regulate their actions in obedience to the phenomena which affect them.

3. The hallucinated fully believe in the intervention of their senses, and in the reality of the external impressions which they experience.

These divisions only include those cases where the hallucinations exist without any other disorder.

With regard to the hallucinations, which are complicated with insanity, M. Aubanel distinguishes a *sensorial monomania*, in which "the hallucinations are always in accordance with a regular series of ideas, and do not exhibit that disorder and incoherence which is met with in the insane, and a *sensorial mania*," manifested by numerous and various forms of hallucinations, sometimes well-defined, but more frequently confused, and having the common character of constituting of themselves a species of insanity—that is to say, they are inconsistent and irregular, like the acts and words of the maniac during his delirium.

Dr. Paterson, profiting by the labours of Ferriar, Hibbert, and Abercrombie, as well as by his own researches, begins by dividing hallucinations into two great sections: 1. Those of wakefulness. 2. Those of sleep. Afterwards he proposes a new classification, the most complete that has hitherto been published in England. It consists of seven sections, which comprise nearly all the known forms of hallucinations; one of these admits the co-existence of hallucinations with the reason.*

* Paterson: *On Spectral Illusions*. "Edin. Med. and Surg. Journal," No. CLIV., 1843.

Like most of the writers who have preceded him Dr. Paterson includes hallucinations with illusions.

The classification that we ourselves propose is much more extended. We distinguish between hallucinations and illusions, for, although they constantly approximate to each other, they have a different origin. After pointing out the characters by which they may be distinguished we shall, when speaking of hallucinations, also mention what is most important in the history of illusions: there are many cases in which these aberrations of the mind cannot be distinguished from each other. The same remark will apply to the division of hallucinations into idiopathic and symptomatic, which, although useful for scientific purposes, cannot be strictly maintained throughout their history.

These distinctions having been established we shall arrange hallucinations into ten sections, as shown in the following table. Many of these, in consequence of their importance, are further subdivided:—

<i>Section 1.</i> Hallucinations co-existing with a sound state of mind	comprising hallucina- tions	{ of sight. „ hearing. „ smell. „ taste. „ touch. „ of all the senses.*
1. Corrected by the understanding		
2. Not corrected		

Section 2. Simple hallucinations, constituting of themselves a form of insanity, but uncomplicated with monomania, mania, dementia, &c.

Section 3. Hallucinations in their relations to illusions.

* This subdivision will apply to all the other sections.

Section 4. Complicated hallucinations, constituting of themselves a form of insanity, and combined

1. With monomania.
2. „ stupidity.
3. „ mania.
4. „ dementia.
5. „ imbecility.

Section 5. Hallucinations with delirium tremens, drunkenness, and the effects of narcotic and poisonous substances.

Section 6. Hallucinations with nervous diseases, but not complicated with monomania, mania, or dementia.

1. With catalepsy.
2. „ epilepsy.
3. „ hysteria.
4. „ hypochondriasis.
5. „ hydrophobia.

Section 7. Hallucinations with nightmare and dreams.

Section 8. Hallucinations with ecstasy.

Section 9. Hallucinations with febrile diseases, inflammations, acute, chronic, and other affections, and with certain states of the atmosphere.

1. With acute delirium.
2. „ fever.
3. „ cerebral diseases.
4. „ parenchymatous inflammations.
5. „ typhoid fever.
6. „ intermittent fevers.
7. „ gout, chlorosis, pellagra, &c.
8. „ last stages of hectic diseases.
9. „ syncope, asphyxia, convalescence, &c.
10. „ atmospheric influences, &c.

*Section 10. Epidemic hallucinations.**

The sub-divisions which we have here established seem to include all the known varieties of hallucinations. In investigating a subject—which is undoubtedly the most interesting branch of mental pathology, and is connected with medicine, philosophy, history, morality, and religion—our rule must be to select the most authentic cases, and those best adapted to establish a correct theory of hallucinations, to avoid an unnecessary accumulation of facts ; and, while we have recourse to our own experience, at the same time to avail ourselves of the labours of other writers on the same subject, whether of our own or of other countries.

* Hallucinations and illusions, in their epidemic forms, are noticed in the chapters containing those divisions of the subject, with which they are most intimately related, and it was therefore unnecessary to devote a special chapter to them.

CHAPTER II.

HALLUCINATIONS CO-EXISTING WITH SANITY.

THE proposition contained in this work, which has been most controverted, is that hallucinations may co-exist with the due exercise of the reason. In order to produce all the evidence, of which this proposition is capable, it is necessary to enter upon the science of psychology, to analyse the different conditions under which hallucinations may present themselves in a normal manner, and then to illustrate the argument by a series of well-selected cases. Before commencing these inquiries it is important to point out a source of error inseparable from the subject, and by which many persons are liable to be led astray—I allude to the analogies which exist between reason and insanity. So long as we remain at a distance from that undefined line, which separates these two conditions, error is impossible; but no sooner do we approach it than confusion commences, and it becomes extremely difficult to distinguish between true ideas and false ideas; between what is real, and what does not exist.

Let us take an example. The belief in a God is universal, and justice is regarded as one of his essential attributes; if the nature of this justice is judged of on the verge of insanity it is converted into inflexible severity; it becomes a source of terror, punishment, and damnation, and not unfrequently it leads to the commission of suicide. There is no idea which, when it has been drawn into this vortex of the mind, may not be thus terribly transformed. The same phenomenon may occur with respect to images.

In many cases they are visible to the external senses, but are recognised as the result of things that have passed, or as creations of the mind; and sometimes they are looked upon as the effects of a supernatural power; but they continue to possess this character in common, that they do not exercise any injurious influence over the conduct. This is no longer the case when the mind mistakes the image for a real object, to which it becomes an obedient slave; the hallucination, which was at first physiological, passes into a pathological state, and with that commences a state of insanity.

The existence of images, or rather of physiological hallucinations,* is placed beyond a doubt by numerous facts, both of a physical and of a moral nature. They may indeed be produced by an illusion of the organ of vision or of hearing.

Brewster, in his *Letters on Natural Magic*,† relates an experiment of Newton, which shows that every one has the power of producing hallucinations at his pleasure. This philosopher, after having regarded for some time an image of the sun in a looking-glass, was much surprised, on directing his eyes towards the dark part of the room, to see a spectre of the sun reproduced bit by bit until it shone with all the vividness and all the colours of the real object. The hallucination afterwards recurred wherever he was in the dark.

Paterson remarks that the same phenomenon takes place on looking fixedly at a window in a strong light, and then at a wall; a spectral impression of the window, with its panes and bars, soon presents itself.‡ To these examples may be added that of

* These remarks are equally applicable to illusions.

† Sir David Brewster : *Letters on Natural Magic*, p. 23. London: 1832.

‡ Paterson : *Opus cit.*

persons, who, having concentrated their attention on a particular landscape, or a mountain, which they have met with in their travels, are able to reproduce them with the greatest exactness.

The state of reverie has been experienced by every one, and is a condition which shows how easily hallucinations may be produced.

“Nothing,” says Meister, “so well illustrates the nature of our thinking faculties as to consider them in the different conditions of waking and of sleeping, and in that intermediate state between sleeping and waking, where the external senses are in a more perfect state of quiet and rest, than in the most profound repose; when the active inner sense is cut off from the external world, and we doubt whether we are in a state of sleep or meditation. This condition usually precedes or follows that of sleep, sometimes it arises from prolonged meditation on one object, or on one idea, especially when we are placed amidst the silence of nature, in the recesses of a forest, or are surrounded by the darkness of night. Under these circumstances a single impression or a single image becomes arrested before us, and takes exclusive possession of our thoughts; at such times the understanding acts only by its own intuitive powers. Entire scenes, broken or connected pictures, pass slowly or rapidly before the vision of our inner sense. We fancy we behold, and behold with the most perfect reality, things which we have never seen. They are, in truth, phantoms which the power of our imagination has invoked around us, happy or miserable, beneath the charm of its magic.

“I am convinced that devotees, lovers, would-be prophets, illuminati, Swedenborgians, are all indebted to illusions for their miracles, their presentiments, their visions, their prophecies, their intercourse with angelic beings, and their visits to heaven and to hell;

in a word, for all the extravagances and superstitions of their contagious reveries. At the same time I have no hesitation in declaring that, under the same circumstances, men of genius have conceived the greatest beauties and the most original portion of their writings; that the geometrician has discovered the long sought-for solution of his problem; the metaphysician constructed the most ingenious of his theories; the poet been inspired with his most effective verses; the musician with his most expressive and brilliant passages; the statesman with expedients that all his experience had failed to discover; and the general of an army with that comprehensive glance which decides the battle, and secures for him the victory.”*

Here, again, we perceive the effect of that narrow limit which separates the ideal from the true, and as the state of reverie occupies the one side or the other, so it becomes a source of greatness or of folly. Carried away by these day-dreams, these castles in the air, which substitute the most pleasing illusions for the sad realities of life, our thoughts expand, chimeras become realities, and all the objects of our wishes present themselves before us in visible forms. What man is there who has not summoned before him the image of his beloved, or, if enamoured of glory, who has not heard the sound of the trumpet, and the cries of the combatants?

All who have lived in the East, or written on that marvellous country, have spoken of the powerful influence of the climate over its inhabitants. It is said there are productions of that country which throw the mind into a state of ecstasy. “For my part,” observes M. Paul de Molènes, “I always thought that the heavens beneath which the Arab spreads his tent were the most certain source of reverie which

* Meister : *Lettres sur l'Imagination*, p. 19. Paris, an. vii.

the human soul could imbue itself with. The Oriental is unacquainted with the debasing and loquacious frenzy of wine, of spirits, of beer, or of any of those liquors which distort the features, disturb the reason, and impede the tongue ; but he possesses the secret of that glorious and silent inspiration derived from the heavens, from solitude and space ; things which are divine, and impart an august appearance to the countenance, illuminate the thoughts by the transplendent scenes which meet the vision, and impose a sacred silence on the lips, broken only at rare intervals by a few short sentences. It is of this glorious inspiration, which those who have once experienced it will never forego, that the narrative of Chambi* is filled. Amongst the mysterious events which are described in these wanderings there is one that has particularly struck me. Chambi relates, that on the occasion of one of their numerous halts during the journey, the same kind of gentle and fraternal excitement of the feelings seized upon him and all his companions. A species of invisible mirage revealed to the whole caravan the image of their absent country, and threw the souls of these pilgrims into an indescribable state of tenderness. What breath from heaven filled all these hearts with the same emotion at that particular time, and inspired their minds with the same thought ? This is one of the secrets of God and the desert. But I love the country, and I love the book where similar mysteries are offered for our contemplation.†”

This is also the opinion of M. Combes, junior.

“The Oriental,” he observes, “is indolent and voluptuous. The keff is as necessary to his existence

* Chambi. Sid-el-Adj-Mohammed, member of the tribe of Chambas.

† *Des Ouvrages du Général Daumas* (Article de M. Paul de Molènes), *Journal des Débats* du 4 Mars, 1851.

as the bread he eats or the clothes which cover him. An Arab, be he rich or poor, who cannot take his keff during the journey is a miserable man. But you will ask, What is this keff? There is no word in our language which corresponds to it, and even the Italians, when they translate it by the words *far niente*, give but a very imperfect idea of its true meaning. The keff is a state of reverie: it is the ecstasy of repose; it is a kind of beatitude in which one is plunged, and desires never to leave. The Oriental seldom thinks: the act of thinking fatigues him too much. During the keff, of which the hours are fixed, and of which he will never voluntarily deprive himself on any account, his dreamy and capricious imagination is without an object or a purpose: he delights to let it wander in an ideal world, and to fill itself with vain chimeras. In those hours of ecstasy every Oriental is a poet; but he is the poet of egotism, and produces nothing.”*

It is to this power of the imagination that we are indebted for those marvellous tales which are the delight of the Oriental. It is this which peoples the interior of the earth with genii, with magicians, with palaces filled with treasures, and converts every European, hunting amongst ruins for the relics of the past, into a magician about to invoke the guardian genius of the place, and possess himself of its treasures.

The state of reverie is, therefore, highly favourable to the production of physiological hallucinations, and explains how, in powerful thinkers, it becomes the source of their greatest achievements.

Our object here is merely to show that hallucinations may co-exist with a sound state of the reason. The two divisions we have established are distinguished from each other by the different intensity and

* Combes fils: *Voyage en Egypte et en Nubie*.

vividness of the phenomena which they exhibit. Where the reason is retained, the image may preserve all the force of the original object, but it is usually recognised as a production of the imagination, and its duration is short: in insanity, on the contrary, the pictures of the brain have greater power than even real objects; they become detached from the individual, they assume an independent existence, and derange the faculties of his mind.

The study of psychology proves, therefore, that hallucinations may exist in man without the intellect being disordered. We proceed, then, to relate some curious cases in support of this proposition, dividing them into *two series*: (1) where the hallucinations are corrected by the judgment; (2) where the hallucinations are not so corrected; but in both series the reason remains unaffected.

SUBDIVISION I.—*Hallucinations co-existing with a sound state of the intellect, and corrected by the judgment.*—The hallucinations belonging to this division may exist for a long time. In some instances they can be produced by an effort of the will.

Example 1. “A painter who succeeded to a large portion of the practice, and (as he thought) to more than all the talent of Sir Joshua Reynolds, was so extensively employed, that he informed me,” says Dr. Wigan, “he had once painted (large and small) three hundred portraits in one year. This would seem physically impossible; but the secret of his rapidity and of his astonishing success was this: he required but one sitting, and painted with miraculous facility. I myself saw him execute a kit-cat portrait of a gentleman well known to me in little more than eight hours; it was minutely finished, and a most striking likeness.

“On asking him to explain it, he said, ‘When a sitter came, I looked at him attentively for half-an-

hour, sketching from time to time on the canvas. I wanted no more—I put away my canvas, and took another sitter. When I wished to resume my first portrait, *I took the man and sat him in the chair, where I saw him as distinctly as if he had been before me in his own proper person*—I may almost say more vividly. I looked from time to time at the imaginary figure, then worked with my pencil, then referred to the countenance, and so on, just as I should have done had the sitter been there. *When I looked at the chair, I saw the man!* This made me very popular; and, as I always succeeded in the likeness, people were very glad to be spared the tedious sittings of other painters. I gained a great deal of money, and was very careful of it. Well for me and my children that it was so. Gradually I began to lose the distinction between the imaginary figure and the real person, and sometimes disputed with sitters that they had been with me the day before. At last I was sure of it, and then—and then—all is confusion. I suppose they took the alarm. I recollect nothing more—I lost my senses—was thirty years in an asylum. The whole period, except the last six months of my confinement, is a dead blank in my memory, though sometimes, when people describe their visits, I have a sort of imperfect remembrance of them; but I must not dwell on these subjects.’”

It is an extraordinary fact that when this gentleman resumed his pencil, after a lapse of thirty years, he painted nearly as well as when insanity compelled him to discontinue it. His imagination was still exceedingly vivid, as was proved by the portrait I saw him execute, for he had only two sittings of half-an-hour each; the latter solely for the dress and for the *eyebrows*, which he could not fix in his memory.

It was found that the excitement threatened danger, and he was persuaded to discontinue the

exercise of his art. He lived but a short time afterwards.*

This power of evoking spectres and of peopling a solitude may go so far as to transform the persons who are present into phantoms.

Example 2. Hyacinthe Langlois, a distinguished artist of Rouen, who was very intimate with Talma, told me that this great actor had informed him, that when he entered on the stage he was able, by the power of his will, to banish from his sight the dress of his numerous and brilliant audience, and to substitute in the place of these living persons so many skeletons. When his imagination had thus filled the theatre with these singular spectators, the emotions which he experienced gave such an impulse to his acting as to produce the most startling effects.

The hallucination is thus, in some cases, under the control of the will, and would seem to be excited instantaneously.

A hallucination, although recognised and appreciated as such by the person who is the subject of it, may, by its vividness and long continuance, produce so depressing an influence on the mind as to be the cause of suicide.

Example 3. "I knew," says Wigan, "a very intelligent and amiable man, who had the power of thus placing before his own eyes *himself*, and often laughed heartily at *his double*, who always seemed to laugh in turn. This was long a subject of amusement and joke; but the ultimate result was lamentable. He became gradually convinced that he was haunted by himself, or (to violate grammar for the sake of clearly expressing his idea) by his *self*. This other self would argue with him pertinaciously, and, to his great mortification, sometimes refute him, which, as he was

* A. L. Wigan, M.D.: *A New View of Insanity. The Duality of the Mind*, p. 123. London: 1844.

very proud of his logical powers, humiliated him exceedingly. He was eccentric, but was never placed in confinement or subjected to the slightest restraint. At length, worn out by the annoyance, he deliberately resolved not to enter on another year of existence—paid all his debts—wrapped up in separate papers the amount of the weekly demands—waited, pistol in hand, the night of the 31st of December, and as the clock struck twelve, fired it into his mouth.” *

Example 4. The following case, related by a medical man of high repute, and an intimate friend of Sir Walter Scott, is, without exception, one of the most remarkable instances of a hallucination which has ever been recorded :—

“It was the fortune of this gentleman to be called in to attend the illness of a person, now long deceased, who in his lifetime stood, as I understand, high in a particular department of the law, which often placed the property of others at his discretion and control, and whose conduct, therefore, being open to public observation, he had for many years borne the character of a man of unusual steadiness, good sense, and integrity. He was at the time of my friend’s visits confined principally to his sick-room, sometimes to bed, yet occasionally attending to business, and exerting his mind, apparently with all its usual strength and energy, to the conduct of important affairs entrusted to him ; nor did there, to a superficial observer, appear anything in his conduct, while so engaged, that could argue vacillation of intellect or depression of mind. His outward symptoms of malady argued no acute or alarming disease. But slowness of pulse, absence of appetite, difficulty of digestion, and constant depression of spirits, seemed to draw their origin from some hidden cause which the patient was determined to conceal. The deep gloom of the un-

* Wigan : *Opus cit.* p. 126.

fortunate gentleman—the embarrassment, which he could not conceal from his friendly physician—the briefness and obvious constraint with which he answered the interrogations of his medical adviser, reduced my friend to take other methods for prosecuting his inquiries. He applied to the sufferer's family, to learn, if possible, the source of that secret grief which was gnawing the heart and sucking the life-blood of his unfortunate patient. The persons applied to, after conversing together previously, denied all knowledge of any cause for the burthen which obviously affected their relative.

“The medical gentleman had finally recourse to serious argument with the invalid himself, and urged to him the folly of devoting himself to a lingering and melancholy death. He specially pressed upon him the injury which he was doing to his own character, by suffering it to be inferred that the secret cause of his dejection and its consequences was something too scandalous or flagitious to be made known, bequeathing in this manner to his family a suspected and dishonoured name. The patient, more moved by this species of appeal than by any which had yet been urged, expressed his desire to speak out frankly to Dr. ——. Every one else was removed, and the door of the sick-room made secure, when he began his confession in the following manner:—

“‘You cannot, my dear friend, be more conscious than I, that I am in the course of dying under the oppression of the fatal disease which consumes my vital powers; but neither can you understand the nature of my complaint and manner in which it acts upon me; nor, if you did, I fear, could your zeal and skill avail to rid me of it.’ ‘It is possible,’ said the physician, ‘that my skill may not equal my wish of serving you; yet medical science has many resources, of which those unacquainted with its powers can never

form an estimate. But, until you plainly tell me the symptoms of your complaint, it is impossible for either of us to say what may or may not be in my power, or within that of medicine.' 'I may answer you,' replied the patient, 'that my case is not a singular one, since we read of it in the famous novel of *Le Sage*. You remember, doubtless, the disease of which the Duke d'Olivarez is there stated to have died?' 'Of the idea,' answered the medical gentleman, 'that he was haunted by an apparition, to the actual existence of which he gave no credit, but died, nevertheless, because he was overcome and heart-broken by its imaginary presence.' 'I, my dearest doctor,' said the sick man, 'am in that very case; and so painful and abhorrent is the presence of the persecuting vision, that my reason is totally inadequate to combat the effects of my morbid imagination, and I am sensible I am dying a wasted victim of imaginary disease.' The medical man listened with anxiety to his patient's statement, and for the present judiciously avoiding any contradiction of the sick man's preconceived fancy, contented himself with more minute inquiry into the nature of the apparition with which he conceived himself haunted, and into the history of the mode by which so singular a disease had made itself master of his imagination, secured, as it seemed, by strong powers of the understanding against an attack so irregular. The sick person replied by stating that its advances were gradual, and at first not of a terrible, or even disagreeable, character. To illustrate this, he gave the following account of the progress of his disease.

" 'My visions,' he said, 'commenced two or three years since, when I found myself from time to time embarrassed by the presence of a large cat, which came and disappeared I could not exactly tell how, till the truth was finally forced upon me, and I was

compelled to regard it as no domestic household cat, but as a bubble of the elements, which had no existence, save in my deranged visual organs or depraved imagination. Still, as I am rather a friend to cats, I was able to endure with much equanimity the presence of my imaginary attendant, and it had become almost indifferent to me; when within the course of a few months it gave place to, or was succeeded by, a spectre of a more important sort, or which at least had a more imposing appearance. This was no other than the apparition of a gentleman-usher, dressed as if to wait upon a Lord-Lieutenant of Ireland, a Lord High Commissioner of the Kirk, or any other who bears on his brow the rank and stamp of delegated sovereignty.

“ ‘ This personage, arrayed in a court dress, with bag and sword, tamboured waistcoat, and *chapeau-bras*, glided beside me like the ghost of Beau Nash; and, whether in my own house or in another, ascended the stairs before me, as if to announce me in the drawing-room; and sometimes appeared to mingle with the company, though it was sufficiently evident that they were not aware of his presence, and that I alone was sensible of the visionary honours which this imaginary being seemed desirous to render me. This freak of the fancy did not produce much impression on me, though it led me to entertain doubts on the nature of my disorder, and alarm for the effect it might produce upon my intellects. But that modification of my disease also had its appointed duration. After a few months the phantom of the gentleman-usher was seen no more, but was succeeded by one horrible to the sight and distressing to the imagination, being no other than the image of death itself—the apparition of a *skeleton*. Alone or in company,’ said the unfortunate invalid, ‘ the presence of this last phantom never quits me. I in vain tell myself a

hundred times over that it is no reality, but merely an image summoned up by the morbid acuteness of my own excited imagination, and deranged organs of sight. But what avail such reflections, while the emblem at once and presage of mortality is before my eyes, and while I feel myself, though in fancy only, the companion of a phantom representing a ghastly inhabitant of the grave, even while I yet breathe on the earth? Science, philosophy, even religion, has no cure for such a disorder; and I feel too surely that I shall die the victim to so melancholy a disease, although I have no belief whatever in the reality of the phantom which it places before me.'

"The physician was distressed to perceive, from these details, how strongly this visionary apparition was fixed in the imagination of his patient. He ingeniously urged the sick man, who was then in bed, with questions concerning the circumstances of the phantom's appearance, trusting he might lead him, as a sensible man, into such contradictions and inconsistencies as might bring his common sense, which seemed to be unimpaired, so strongly into the field as might combat successfully the fantastic disorder which produced such fatal effects. 'This skeleton, then,' said the doctor, 'seems to you to be always present to your eyes?' 'It is my fate, unhappily,' answered the invalid, 'always to see it.' 'Then I understand,' continued the physician, 'it is now present to your imagination?' 'To my imagination it certainly is so,' replied the sick man. 'And in what part of the chamber do you now conceive the apparition to appear?' the physician inquired. 'Immediately at the foot of my bed, where the curtains are left a little open,' answered the invalid; 'the skeleton, to my thinking, is placed between them, and fills the vacant space.' 'You say you are sensible of the

delusion,' said his friend;* 'have you firmness to convince yourself of the truth of this? Can you take courage enough to rise and place yourself in the spot so seeming to be occupied, and convince yourself of the illusion?' The poor man sighed, and shook his head negatively. 'Well,' said the doctor, 'we will try the experiment otherwise.' Accordingly, he rose from his chair by the bedside, and placing himself between the two half-drawn curtains at the foot of the bed, indicated as the place occupied by the apparition, asked if the spectre was still visible. 'Not entirely so,' replied the patient, 'because your person is betwixt him and me; but I observe his skull peering over your shoulder.'

"It is alleged the man of science started on the instant, despite philosophy, on receiving an answer asserting, with such minuteness, that the ideal spectre was close to his own person. He resorted to other means of investigation and cure, but with equally indifferent success. The patient sunk into deeper and deeper dejection, and died in the same distress of mind in which he had spent the latter months of his life; and his case remains a melancholy instance of the power of the imagination to kill the body, even when its fantastic terrors cannot overcome the intellect of the unfortunate persons who suffer them. The patient, in the present case, sunk under his malady; and the circumstance of his singular disorder remaining concealed, he did not, by his death and last illness, lose any of the well-merited reputation for prudence and sagacity which had attended him during the whole course of his life."†

* In dreams we are frequently conscious that the apparition which freezes us with terror has no existence, and yet we cannot rid ourselves of the alarm which possesses us.

† Walter Scott: *Letters on Demonology and Witchcraft*, p. 27. London: 1830.

In many cases the hallucination depends upon indisposition. One of the most interesting accounts of such a case is that which was published some years ago, by Nicolai, a bookseller at Berlin.

Example 5. "In the last ten months of the year 1790 I underwent several very severe trials, which greatly agitated me. From the month of September in particular repeated shocks of misfortune had befallen me, which produced the deepest sorrow. It had been usual for me to lose blood by venesection twice a year. This was done once on the 9th of July, 1790, but towards the close of the year it was omitted.

"In the first two months of the year 1791 I was much affected in my mind by several incidents of a very disagreeable nature; and on the 24th of February a circumstance occurred which irritated me extremely. At ten o'clock in the forenoon my wife and another person came to console me: I was in a violent perturbation of mind, owing to a series of incidents which had altogether wounded my moral feelings, and from which I saw no possibility of relief, when suddenly I observed, at the distance of ten paces from me, a figure—the figure of a deceased person. I pointed at it, and asked my wife whether she did not see it. She saw nothing, but being much alarmed, endeavoured to compose me, and sent for the physician. The figure remained some seven or eight minutes, and at length I became a little more calm; and as I was extremely exhausted, I soon afterwards fell into a troubled kind of slumber, which lasted for half-an-hour.

"In the afternoon, a little after four o'clock, the figure which I had seen in the morning again appeared. I was alone when this happened—a circumstance which, as may be easily conceived, could not be very agreeable. I went, therefore, to the apart-

ment of my wife, to whom I related it. But thither also the figure pursued me. Sometimes it was present, sometimes it vanished; but it was always the same standing figure. A little after six o'clock several stalking figures also appeared; but they had no connexion with the standing figure.

“After I had recovered from the first impression of terror I never felt myself particularly agitated by these apparitions, as I considered them to be what they really were—the extraordinary consequences of indisposition; on the contrary, I endeavoured as much as possible to preserve my composure of mind, that I might remain distinctly conscious of what passed within me. I could trace no connexion with the various figures that thus appeared and disappeared to my sight, either with my state of mind, or with my employment, and the other thoughts which engaged my attention.

“The figure of the deceased person never appeared to me after the first dreadful day; but several other figures showed themselves afterwards very distinctly—sometimes such as I knew—mostly, however, of persons I did not know; and amongst those known to me were the semblances of both living and deceased persons, but mostly the former; and I made the observation that acquaintances with whom I daily conversed never appeared to me as phantasms; it was always such as were at a distance. I afterwards endeavoured, at my own pleasure, to call forth phantoms of several acquaintances, whom I, for that reason, represented to my imagination in the most lively manner; but in vain. For, however accurately I pictured to my mind the figures of such persons, I never once could succeed in my desire of seeing them *externally*, though I had some short time before seen them as phantoms, and they had perhaps afterwards unexpectedly presented themselves to me in the same

manner. I was always able to distinguish with the greatest precision phantasms from phenomena. I knew extremely well when it only appeared to me that the door was opened, and a phantom entered, and when the door really was opened, and any person came in.

“It is also to be noted that these figures appeared to me at all times, and under the most different circumstances, equally distinct and clear. Whether I was alone or in company, by broad daylight equally as in the night-time, in my own as well as in my neighbour’s house; yet when I was at another person’s house they were less frequent; and when I walked the public street they seldom appeared. When I shut my eyes sometimes the figures disappeared, sometimes they remained even after I had closed them. If they vanished in the former case, on opening my eyes again, nearly the same figures appeared which I had seen before.

— “For the most part, I saw human figures of both sexes: they commonly passed to and fro, as if they had no connexion with each other, like people at a fair, where all is bustle; sometimes they appeared to have business with one another. Once or twice I saw amongst them persons on horseback, and dogs and birds; these figures all appeared to me in their natural size, and as distinctly as if they had existed in real life, with the several tints on the uncovered parts of their body, and with all the different kinds and colours of clothes. But I think, however, that the colours were somewhat *paler* than they are in nature.

“About four weeks afterwards the numbers of the phantasms increased, and I began to hear them speak; sometimes the phantasms spoke with one another, but for the most part they addressed themselves to me: these speeches were in general short, and never

contained anything disagreeable. Intelligent and respected friends often appeared to me, who endeavoured to console me in my grief, which still left deep traces on my mind.

“ Though at this time I enjoyed rather a good state of health, both in body and mind, and had become so very familiar with these phantasms, that at last they did not excite the least disagreeable emotion, nevertheless I endeavoured to rid myself of them by suitable remedies. It was decided that leeches should be applied to the anus. This was performed on the 20th of April, 1791, at eleven o'clock in the forenoon. I was alone with the surgeon, but during the operation the room swarmed with human forms of every description, which crowded fast on one another; this continued till half-past four o'clock, exactly the time when the digestion commences. I then observed that the figures began to move more slowly; soon afterwards the colours became gradually paler, and at about half-past six o'clock all the figures were entirely white; they moved very little, although their forms appeared perfectly distinct. The figures did not move off, neither did they vanish, but in this instance they dissolved immediately into air; of some even whole pieces remained for a length of time, which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them, and I have never since experienced any appearance of the same kind.

“ Twice or thrice since that time I have felt a propensity, if I may be so allowed to express myself, or a sensation as if I saw something, which in a moment again was gone.”*

We would especially direct the attention of the reader to the physiology of these hallucinations of sight and hearing, in a man who carefully analyzed

* *Nicholson's Journal*, vol. vi. p. 161. 1803.

his sensations, and observed, that his astonishing disorder of the mind could only be explained by the mental anxiety he had undergone, and by the disturbance in the cerebral circulation which was produced by it.

Example 6. "On the 26th of December, 1830," says Dr. Brewster, "Mrs. A. was standing near the fire in the hall, and on the point of going up-stairs to dress, when she heard, as she supposed, her husband's voice calling her by name, '——, come here! come to me!' She imagined that he was calling at the door to have it opened, but, upon going there and opening the door, she was surprised to find no one there. Upon returning to the fire she again heard the same voice calling out very distinctly and loudly, '——, come, come here!' She then opened two doors of the same room, and upon seeing no person she returned to the fire-place. After a few moments she heard the same voice still calling, '——, come to me, come! come away!' in a loud, plaintive, and somewhat impatient tone. She answered as loudly, 'Where are you? I don't know where you are;' still imagining that he was somewhere in search of her; but receiving no answer, she shortly went up-stairs. On Mr. A.'s return to the house, about half-an-hour afterwards, she inquired why he had called her so often, and she was, of course, greatly surprised to learn that he had not been near the house at the time.

"Subsequently, Mrs. A. had numerous other illusions, some of them of a much more alarming character." Brewster adds, "that during the six weeks within which the three first illusions took place, Mrs. A. had been considerably reduced and weakened by a troublesome cough. Her general health had not been strong, and long experience put it beyond a doubt that her indisposition arose from a disordered

state of the digestive organs. Her nervous system was highly sensitive, and the account of any person having suffered severe pain by accident or otherwise occasionally produced acute twinges of pain in the corresponding parts of her person. She would talk in her sleep with great fluency, and repeat long passages of poetry, particularly when she was unwell.

“From the very commencement of the spectral illusions seen by Mrs. A., both she and her husband were well aware of their nature and origin, and both of them paid the most minute attention to the circumstances which accompanied them, for the purpose of ascertaining their connexion with the state of health under which they appeared.” *

Example 7. “During my attendance at school I was in frequent intercourse with a boy, whom I shall call D.; he was, in short, my intimate acquaintance in boyhood for many years, until, by the continued dissipation of an infatuated father, the circumstances of the family began to decline, and step by step they became reduced to the greatest wretchedness. In the course of a few years D. was sent to sea, as the speediest method of getting rid of him. I consequently lost sight of him for many years, until at length I heard that he had returned to his wretched home, labouring under symptoms of advanced consumption. He was attended during his illness by Dr. C., and three months after his return home he died. I was requested to attend the inspection of the body, and it will readily be believed that many reflections of a sad and painful nature occurred to me, producing an impression on my mind which several years failed to dissipate. This occurred in 1835, and three years afterwards, the circumstances of the family having continued the same, their unhappy case was again called to me in the following singular manner:—One

* Brewster : *Opus cit.* pp. 39–48.

evening, at the time when I was daily in the habit of seeing spectral illusions, I was engaged in reading Tytler's *Life of the Admirable Crichton*, for a considerable time after the rest of the family had retired for the night; and after I had finished my book, and was on the point of proceeding to my bedroom, I saw a letter lying on a side-table, which proved to be an invitation to attend the funeral of D.'s mother. This was the first intimation I had had of her death; and many painful circumstances connected with her unhappy life, which need not be mentioned here, immediately occurred to me. I proceeded to my bedroom, reflecting on these circumstances, undressed myself, and had extinguished the candle, when I felt my left arm suddenly grasped a little below the shoulder, and forcibly pressed to my side. I struggled to free myself for a time, calling aloud, 'Let go my arm,' when I distinctly heard the words 'Don't be afraid,' uttered in a low tone. I immediately said, 'Allow me to light the candle,' when I felt my arm released, and I then proceeded to another part of the room for means to light the candle, never for a moment doubting but that some one was in the room. I at the same time felt an uneasy giddiness and faintness, which almost overpowered me. I succeeded, however, in lighting the candle, and, turning towards the door, I beheld the figure of the deceased D. standing before me. It was dim and indistinct, as if a haze had been between us, but at the same time perfectly defined. By an impulse I cannot account for, I stepped towards it with the candle in my hand; it immediately receded at the same rate as I advanced, and proceeding thus, with the face always towards me, it passed through the door slowly down-stairs until we came to the lobby, when it stood still. I passed close to it, and opened the street door; but at this moment I became so giddy that I sank down on one of the

chairs, and let fall the candle. I cannot say how long I remained in this situation, but, on recovering, I felt a violent pain over my eyebrows, with considerable sickness, and indistinctness of vision. I passed a feverish and restless night, and continued in an uneasy state during the following day. I was always able to distinguish the different colours of the clothes, and I had never seen the individual during life dressed in a similar way. In all its characters it approximated the illusions of fever more than any other which I have witnessed, and I never for a moment could have considered it a real object. It is difficult, in this instance, to find any other exciting cause, except the pain felt in my arm, which I now refer to cramp of the triceps muscle acting on the peculiar state of mind incident to spectral illusions, together with a powerful imagination, already greatly excited by the peculiar circumstance of the case. I may state that I have felt the same feeling in the arm since, without associating it with any similar consequences." *

Example 8. Along with the preceding case we may place one that has been published by Bostock. "I was labouring," says this physiologist, "under a fever attended with symptoms of general debility, especially of the nervous system, and with a severe pain of the head, which was confined to a small spot situated above the right temple. After having passed a sleepless night, and being reduced to a state of considerable exhaustion, I first perceived figures presenting themselves before me, which I immediately recognised as similar to those described by Nicolai; and upon which, as I was free from delirium, and as they were visible for about three days and nights, with little intermission, I was able to make my observations. There were two circumstances which appeared

* Paterson : *Loc. cit.* p. 84.

to me very remarkable : first, that the spectral appearances always followed the motion of the eyes ; and secondly, that the objects which were the best defined, and remained the longest visible, were such as I had no recollection of ever having previously seen. For about twenty-four hours I had constantly before me a human figure, the features and dress of which were as distinctly visible as that of any real existence, and of which, after an interval of many years, I still retain the most lively impression ; yet, neither at the time nor since, have I been able to discover any person whom I had previously seen that resembled it.

“During one part of this disease, after the disappearance of this stationary phantom, I had a very singular and amusing imagery presented to me. It appeared as if a number of objects, principally human faces or figures, on a small scale, were placed before me, and gradually removed, like a succession of medallions. They were all of the same size, and appeared to be all situated at the same distance from the face. After one had been seen for a few minutes it became fainter, and then another, which was more vivid, seemed to be laid upon it or substituted in its place, which in its turn was superseded by a new appearance. During all this succession of scenery I do not recollect that, in a single instance I saw any object with which I had been previously acquainted ; nor, as far as I am aware, were the representations of any of those objects, with which my mind was the most occupied at other times, presented to me ; they appeared to be invariably new creations, or at least new combinations, of which I could not trace the original materials.”*

“‘If it is asked,’ adds Conolly, ‘how it was that Nicolai and the English physiologist did not lose their reason,’ the ready answer will be, ‘they never believed

* Bostock : *System of Physiology*, vol. iii. p. 204.

in the reality of these visions.' But why did they not? And why does the madman believe in their real existence? The evidence to both is the same—the plain evidence of sense. No evidence one would think could be better. Were not Nicolai and Dr. Bostock rather to be called mad for not believing their senses than others who do? The explanation must be this. The printer of Berlin, and the physician in London, retained the power of comparison: they compared certain objects represented to their sight with other objects represented to the same sense, and concluded that so many persons as they represented to them could not pass through their chamber; they compared with those actually present, and whose inattention to the spectres they concluded to be a proof of their non-existence to their eyes; they compared the visual objects of delusion with the impression of other senses, of hearing, and of touch, and acquired further evidence, that the whole was deception. This is exactly what madmen cannot do."

These examples, therefore, lead us to suspect what many other examples will be brought to show, that madness consists of a loss or impairment of one or more of the mental faculties, accompanied by the loss of comparison.* A state of weakness, of convalescence, of fainting, and the condition which precedes the act of drowning, will sometimes give rise to hallucinations.

Leuret, in his *Fragments Psychologiques*, relates a circumstance which happened to himself:—

Example 9. "I was attacked," says this physician, "with influenza, and my medical attendants ordered me to be bled. A quarter of an hour after the operation I became faint, without entirely losing my consciousness; this state continued for more than eight hours. When some one first came to my assistance

* Conolly: *An Inquiry concerning the Indications of Insanity*, p. 112. London: 1830.

I distinctly heard the noise of a bottle being placed on the table by the side of my bed, and soon afterwards a crepitating sound, like that which arises from the action of strong acid on a piece of carbonate of lime. I thought that some acid had been spilt on the marble table, and I admonished the persons in attendance of their carelessness. At first they thought I was dreaming, then, that I was delirious ; they next endeavoured to undeceive me, and assured me that there was no bottle on the table, nor had any acid been spilt. I was then aware that I had been the subject of a hallucination, and believed in what I was told rather than in what I had heard. But the noise was so distinct that, had it not been for my experience amongst the hallucinated, I should, like them, have been deceived by this singular phenomenon."

M. Andral experienced a similar illusion ; it seemed to him during some minutes that a dead body was stretched out in the room, where he was confined to his bed on account of indisposition. This vision arose from the vivid recollection of the effect produced upon him by the sight of a dead body the first time he entered a lecture-room.

It frequently happens after having held the head down for some time, that on raising it up we feel ourselves giddy and bewildered ; we see bright lights before our eyes, and experience a disagreeable singing in the ears. In some persons this position will give rise to hallucinations.

Example 10. "A woman was engaged to clean a house which had for some time been uninhabited ; and when she was employed in washing the stairs she saw, on accidentally lifting her head, the feet and legs of a gigantic woman ; and, greatly alarmed at such an apparition, fled from the house without waiting for the further development of the figure."*

* Conolly : *Opus cit.* p. 101.

A gentleman of high attainments was constantly haunted by a spectre when he retired to rest, which seemed to attempt his life. When he raised himself in bed, the phantom vanished, but reappeared as he resumed the recumbent posture.*

Great excitement, a pre-occupied state of the mind, or an association of ideas, that cannot always be explained, may reproduce an event which has been forgotten, and give rise to a vivid external picture of it; this is shown by the following case which was recorded by the medical man to whom it occurred.

Example 11. “A middle-aged respectably-dressed man, a stranger in Edinburgh, expired suddenly in an omnibus. The body was placed in the police-office. The next day I was ordered to make an examination, and report on the cause of death.

“On entering the apartment where the body lay, clad as when in life, and attired as for a journey, I was informed of the affecting incident narrated above, and I naturally felt deeply interested by a calamity in itself so appalling, and probably most painfully eventful to others.”

The circumstance had, however, passed out of the mind of the writer, when it was recalled to him in the following manner:—

“I had been employed for a few days in writing on a professional subject; and it so happened that, of a forenoon, when thus engaged, on raising my eyes from the paper, the vision of the dead stranger stood before me, with a distinctness of outline as perfect as when I first saw him extended on a board. His very apparel was identical, only that the broad-brim hat, which was formerly by his side, now covered his head; his eyes were directed towards me; the peculiar benignity of expression, which before struck me so

* Dendy : *Opus cit.* p. 290.

much, now beamed from his countenance. In a few minutes he disappeared.”*

All mental labour, by over-exciting the brain, is liable to give rise to hallucinations. We have known many persons, and amongst others a medical man, who, when it was night, distinctly heard voices calling to them; some would stop to reply, or would go to the door, believing they heard the bell ring. This disposition seems to us not uncommon in persons who are in the habit of talking aloud to themselves.

Example 12. We read in Abercombie’s work, the case of a gentleman “who has been all his life affected by the appearance of spectral figures. To such an extent does this peculiarity exist that, if he meets a friend in the street, he cannot at first satisfy himself whether he really sees the individual or a spectral figure. By close attention he can remark a difference between them, in the outline of the real figure being more distinctly defined than that of the spectral; but in general he takes means for correcting his visual impression by touching the figure, or by listening to the sound of his footsteps. He has also the power of calling up spectral figures at his will, by directing his attention steadily to the conception of his own mind; and this may consist either of a figure or a scene which he has seen, or it may be a composition created by his imagination. But, though he has the faculty of producing the illusion, he has no power of vanishing it; and, when he has called up any particular spectral figure or scene, he never can say how long it may continue to haunt him. The gentleman is in the prime of life, of sound mind, in good health, and engaged in business. Another of his

* Paterson : *Loc. cit.* p. 86.

family has been affected in the same manner, though in a slight degree.”*

SUBDIVISION II.—*Hallucinations co-existing with a sound state of the intellect, but not corrected by the judgment.*—In a letter addressed some years back to M. Bernard d’Apt, who had requested me to give him my opinion on spiritualism, I frankly acknowledged my sympathies for that great creed. This question has also been examined by M. Guizot with his usual ability. With him we believe that the very existence of society depends upon it. It is in vain that modern philosophy, which, in spite of its *positiveness*, is unable to explain the actual cause of any single phenomenon, attempts to reject the supernatural; this element shows itself everywhere, and is deeply rooted in the hearts of all. The greatest intellects are frequently its most fervent disciples.

Dr. Sigmond, in his remarks on hallucinations, goes even further, for he says, “there is scarcely a man of eminence who has written his biography, or laid open the secrets of his inmost soul, but has acknowledged some preternatural event in his life; the most sceptical have felt, at some period or other, a mental emotion, either a fantasia or a hallucination.”†

It is thus that hallucinations are often mistaken for realities, however improbable they may seem to those who experience them; but, at the same time, the reason is not affected by them. The individual has witnessed a remarkable event, of which he gives some explanation more or less plausible, but privately, through a particular disposition of the mind; from a tendency to superstition, or rather to the supernatural, he is led to regard it as the forerunner of

* Abercrombie: *Inquiries concerning the Intellectual Powers*, p. 380. Eleventh edition. London: 1841.

† Forbes Winslow’s *Psychological Journal*, vol. i. p. 586.

some important event, or of some high destiny, as an inspiration from heaven, or as a warning from Providence. Many great men have believed in the existence of their star, or their guardian spirit, and hence they have not been unprepared to witness the appearance of miraculous apparitions. The distinctive character of these hallucinations is that they do not prejudice the conduct, and the individual may maintain in the world a high reputation for virtue, ability, and wisdom; often, indeed, we believe they have served as an additional stimulus to the individual in carrying out the projects he had previously conceived.

Many instances of this kind have occurred, the truth of which is guaranteed by the high position of the persons themselves, and by the undoubted veracity of those who were present.

Example 13. In 1806 General Rapp, on his return from the siege of Dantzic, having occasion to speak to the Emperor, entered his cabinet without being announced. He found him in such profound meditation that his entrance was not noticed. The general, seeing that he did not move, was afraid he might be indisposed, and purposely made a noise. Napoleon immediately turned round, and seizing Rapp by the arm, pointed to the heavens, saying, "Do you see that?" The general made no reply; being interrogated a second time, he answered that he perceived nothing. "What!" responded the emperor, "you did not discover it? It is my star, it is immediately in front of you, most brilliant;" and, becoming gradually more excited, he exclaimed, "It has never abandoned me; I behold it on all great occasions; it commands me to advance, and that to me is a sure sign of success." M. Passy, who had this anecdote from Rapp himself, related it at the meeting of the Académie des Sciences Morale et Politique, on the 4th of April, 1846.

Example 14. “It is now more than thirty-five years ago,” says Dr. Winslow, “that the following singular circumstance occurred to the Marquis of Londonderry :—He was on a visit to a gentleman in the north of Ireland. The mansion was such a one as spectres are fabled to inhabit. The apartment, also, which was appropriated to his lordship was calculated to foster such a tone of feeling from its antique character ; from the dark and richly-carved panels of its wainscot ; from its yawning chimney, looking like the entrance to a tomb ; from the portraits of grim men and women arrayed in orderly procession along the walls, and scowling a contemptuous enmity against the degenerate invader of their gloomy bowers and venerable halls ; and from the vast, dusky, ponderous, and complicated draperies that concealed the windows, and hung with the gloomy grandeur of funeral trappings about the hearse-like piece of furniture that was destined for his bed. Lord Londonderry examined his chamber ; he made himself acquainted with the forms and faces of the ancient possessors of the mansion as they sat upright in their ebony frames to receive his salutation ; and then, after dismissing his valet, he retired to bed. His candle had not long been extinguished when he perceived a light gleaming on the draperies of the lofty canopy over his head. Conscious that there was no fire in his grate ; that the curtains were closed ; that the chamber had been in perfect darkness but a few minutes previously, he supposed that some intruder must have entered into his apartment ; and, turning round hastily to the side from whence the light proceeded, he, to his infinite astonishment, saw, not the form of any human visitor, but the figure of a fair boy surrounded by a halo of glory. The spirit stood at some distance from his bed. Certain that his own faculties were not deceiving him, but suspecting he might be imposed on by

the ingenuity of some of the numerous guests who were then inmates of the castle, Lord Londonderry advanced towards the figure; it retreated before him; as he advanced, the apparition retired, until it entered the gloomy end of the capacious chimney, and then sunk into the earth. Lord Londonderry returned to his bed, but not to rest; his mind was harassed by the consideration of the extraordinary event which had occurred to him. Was it real, or the effect of an excited imagination? The mystery was not so easily solved.

“He resolved in the morning to make no allusion to what had occurred the previous night, until he had watched carefully the faces of all the family, to discover whether any deception had been practised. When the guests assembled at breakfast his lordship searched in vain for those latent smiles, those conscious looks, that silent communication between parties, by which the authors and abettors of such domestic conspiracies are generally betrayed. Everything apparently proceeded in its ordinary course; the conversation was animated and uninterrupted, and no indication was given that any one present had been engaged in the trick. At last, the hero of the tale found himself compelled to narrate the singular event of the preceding night. He related every particular connected with the appearance of the spectre. It excited much interest among the auditors, and various were the explanations offered. At last, the gentleman who owned the castle interrupted the various surmises by observing, that ‘the circumstance which had just been recounted must naturally appear very extraordinary to those who have not been inmates long at the castle, and are not conversant with the legends of his family;’ then, turning to Lord Londonderry, he said, ‘You have seen the ‘Radiant Boy.’ Be content, it is an omen of prosperous fortunes. I

would rather that this subject should not again be mentioned.'

"On another occasion, when in the House of Commons, Lord Castlereagh fancied he saw the same 'Radiant Boy.' It is well known that this nobleman destroyed himself by cutting the carotid artery. It is possible that when impelled to suicide he laboured under some mental delusion."*

Example 15. The following curious circumstances are related in a biography of Charles Jean Bernadotte, published in a journal at Pau, the town in which the late King of Sweden was born:—

" There are certain destinies which have singular mysteries attached to them. The astonishing success of Bernadotte is said to have been foretold to him by the same celebrated fortune-teller who predicted that of Bonaparte, and who so fully possessed the superstitious confidence of the Empress Joséphine.

"Like all men who feel within themselves a power which urges them on to fortune, or which impels them to extract the means of it out of favourable events, Bernadotte believed in his special and independent destiny, and in a kind of tutelar divinity, who vouchsafed to him a special protection. An ancient chronicle of his family is said to have contained the prediction of a certain fairy, who had married one of his ancestors, that an illustrious king should spring from her race. In olden times every family in these parts possessed its guardian genius, who watched over its safety. Bernadotte never forgot the legend which had charmed his early days, and possibly it was not without its influence over the glorious destiny of this great man."

There is an event which shows how greatly the supernatural had preserved its influence over the mind

* Forbes Winslow : *Anatomy of Suicide*. One vol. 8vo, p. 242. London : 1840.

of the King of Sweden. Wishing to overcome the difficulties he encountered in Norway by means of the sword, he proposed to dispatch his son Oscar at the head of an army, for the purpose of reducing the rebels, a proceeding which was strongly opposed by the Council of State. One day, after an animated discussion on the subject, he mounted his horse and galloped some way from the capital; having gone a considerable distance he arrived at the outskirts of a dark forest. Suddenly he beheld an old woman, strangely clad, and with her hair in disorder. "What do you want?" asked the king, sharply. To which the apparition replied, "If Oscar goes to the war you meditate, he will not give, but receive, the first blow." Bernadotte, struck with the apparition and its words, returned to his palace. The next day, bearing in his countenance the traces of a sleepless night, and in a state of great agitation, he presented himself at the council. "I have changed my mind," he said; "we will negotiate for peace; but I must have honourable terms." What was the cause of the sudden change? Had those who knew the weak point in the character of the great man endeavoured to avail themselves of it in favour of justice, reason, and humanity? Or is it not more probable that the idea which occupied his mind, and, as constantly happens in dreams, and even in the waking state, had assumed a visible form, and the mental operation was mistaken for an actual occurrence? This explanation seems to us much more reasonable than that an old woman should have been able to place herself in the exact locality whither the caprice of the king had led him.*

Example 16. M. de Chateaubriand relates, in his *Life of M. Rancé*, that one day this celebrated man was walking in the avenue of his château of Veretz,

* *Presse* du 14 Mai, 1844.

when he thought he saw a great fire which issued from some buildings in the outer court. He ran towards it, but in proportion as he approached the fire diminished. At a certain distance the conflagration disappeared, and was converted into a lake of fire, in the midst of which was the half-length figure of a female devoured by the flames.

Greatly alarmed, he retraced his steps, and took the pathway leading to the house. When he arrived there he was completely exhausted, and fell fainting on his bed. He was so beside himself that those around could not obtain a single word from him.*

It would be easy to mention many examples of illustrious men who have been subject to hallucinations of this kind, without their having in any way influenced their conduct.

Thus, Malbranche declared he heard the voice of God distinctly within him. Descartes, after long confinement, was followed by an invisible person, calling upon him to pursue the search of truth.†

Byron occasionally fancied he was visited by a spectre, which he confesses was but the effect of an over-stimulated brain.‡

The celebrated Dr. Johnson said that he distinctly heard his mother's voice call "Samuel." This was at a time when she was residing a long way off.

Pope, who suffered much from intestinal disease, one day asked his medical man what the arm was which seemed to come out of the wall.

Goethe positively asserts that he one day saw the exact counterpart of himself coming towards him (*Œuvres Complètes*, t. xxvi. p. 83). The German psychologists give the name of *Deuteroscopia* to this species of illusion.

The silence and horror of a dungeon serve to ex-

* *Vie de Rancé*, par Chateaubriand. Paris : 1844.

† Forbes Winslow : *Opus cit.* p. 123.

‡ *Idem*, p. 126.

plain the occurrence of hallucinations in some persons remarkable for their genius and their talents. As, in the preceding cases, the false sensations were taken for realities, but without the reason being affected—a result which seems to have depended upon the opinions and religious belief of the times, and upon these errors not injuriously affecting the habits of the persons who were liable to them.

Example 17. Benvenuto Cellini, who was imprisoned at Rome by order of the Pope, has given an interesting account of his sufferings in the memoirs which he has left of his life. “As soon,” he says, “as the light failed me, I felt all the misery of my confinement, and grew so impatient, that I several times was going to lay violent hands upon myself; however, as I was not allowed a knife, I had not the means of carrying my design into execution. I once, notwithstanding, contrived to place a thick plank of wood over my head, and dropped it in such a manner that, if it had fallen upon me, it would instantly have crushed me to death; but, when I had put the whole pile in readiness, and was just going to loosen the plank and let it fall upon my head, I was seized by something invisible, pushed four cubits from the place, and terrified to such a degree that I was become almost insensible.

“Having afterwards reflected within myself what it could be that prevented me from carrying my design into execution, I took it for granted that it was some divine power, or, in other words, my guardian angel. There afterwards in the night appeared to me in a dream a wonderful being, which in form resembled a beautiful youth, and said to me in a reprimanding tone, ‘Do you know who gave you that body which you would have destroyed before the time of its dissolution?’ My imagination was impressed as if I had answered, that I acknowledged to have received it

from the great God of Nature. ‘Do you, then,’ replied he, ‘despise his gifts, that you attempt to deface and destroy them? Trust in his providence, and never give way to despair whilst his divine assistance is at hand;’ with many more admirable exhortations, of which I cannot now recollect the thousandth part.”

His sufferings were increased, and “At this juncture the invisible being that had prevented my laying violent hands upon myself came to me, still invisible, but spoke with an audible voice, shook me, made me rise up, and said: ‘Benvenuto! Benvenuto! lose no time, raise your heart to God in fervent devotion, and cry to him with the utmost vehemence!’ Being seized with sudden consternation, I fell upon my knees, and said several prayers, together with the whole psalm,

‘He that dwelleth in the secret place of the Most High,’ &c.

I then, as it were, spoke with God for awhile, and in an instant the same voice, altogether clear and audible, said to me, ‘Take your repose, and now fear nothing.’

“The strongest, and almost only desire which animated my breast, was an earnest longing to see the sun, the golden orb of day! So continuing to pray, with the same earnestness and fervour of devotion to Jesus Christ, I thus delivered myself: ‘O thou true Son of God! I beseech thee, by thy birth, by thy death upon the cross, and by thy glorious resurrection, that thou wouldst deem me worthy to see the sun, in my dreams at least, if it cannot be otherwise! but, if thou thinkest me worthy of seeing it with these mortal eyes, I promise to visit thee at thy holy sepulchre!’ These vows did I make, and these prayers did I put up to God, on the 2nd of October, 1539. When the next morning came I awoke at daybreak, almost an hour before sunrise, and, having quitted my wretched couch, I put on a waistcoat, as it began to be

coolish, and prayed with greater devotion than ever I had done before : I earnestly entreated Christ that he would be graciously pleased to favour me with a divine inspiration, to let me know for what offence I was so severely punished ; and, since his divine majesty did not think me fit to behold the sun even in a dream, I besought him by his power and goodness, that he would at least deem me worthy of knowing the cause of such rigorous chastisement. When I had uttered these words my invisible guide hurried me away like a whirlwind to an apartment, where he unveiled himself to me in a human form, having the figure of a youth with the first down upon his cheeks, and of a most beautiful countenance, on which a particular gravity was conspicuous ; he then showed me innumerable figures upon the walls of the apartment, and said to me, ‘ All those men whom you see thus represented are such as have here finished their mortal career.’ I then asked him why he brought me thither ? To this he answered, ‘ Come forward, and you will soon know the reason.’ I happened to have in my hand a little dagger, and on my back a coat of mail ; so he led me through that spacious apartment, and showing me those who travelled several ways to the distance of an infinite number of miles, he conducted me forward, went out at a little door into a place which appeared like a narrow street, and pulled me after him : upon coming out of the spacious apartment into this street I found myself unarmed, and in a white shirt, without anything on my head, standing at the right of my companion. When I saw myself in this situation I was in great astonishment, because I did not know what street I was in ; so, lifting up my eyes, I saw a high wall on which the sun darted his refulgent rays. I then said, ‘ O, my friend, how shall I contrive to raise myself so as to be able to see the sphere of the sun ?’ He there-

upon showed me several steps which were upon my right hand, and bade me ascend them. Having gone to a little distance from him, I mounted several of those steps backwards, and began by little to see the approaching sun. I ascended as fast as I could, in the manner above mentioned, so that I at last discovered the whole solar orb; and because its powerful rays dazzled me, I, upon perceiving the cause of it, opened my eyes, and looking steadfastly on the great luminary, exclaimed: ‘O brilliant sun! whom I have so long wished to behold; I from henceforward desire to behold no other object, though the fierce lustre of thy beams quite overpowers and blinds me.’ In this manner I stood with my eyes fixed on the sun; and after I had continued thus wrapped up for some time, I saw the whole force of his rays united fall on the left side of his orb, and the rays being removed, I, with great delight and equal astonishment, contemplated the body of the glorious luminary, and could not but consider the concentrating of its beams upon the left as a most extraordinary phenomenon. I meditated profoundly on the divine grace which had manifested itself to me this morning, and thus raised my voice: ‘O wonderful power! O glorious influence divine! how much more beauteous art thou to me than I expected!’ The sun divested of his rays appeared a ball of purest melted gold. Whilst I gazed on this noble phenomenon, I saw the centre of the sun swell and bulge out, and in a moment there appeared a Christ upon the Cross, formed of the self-same matter as the sun; and so gracious and pleasing was his aspect, that no human imagination could ever form so much as a faint idea of such beauty. As I was contemplating this glorious apparition, I cried out aloud, ‘A miracle! a miracle! O God! O clemency divine! O goodness infinite! What mercies dost thou lavish on me this morning!’ At the very

time that I thus meditated and uttered these words, the figure of Christ began to move towards the side where the rays were concentrated, and the middle of the sun swelled and bulged out as at first. The protuberance having increased considerably, was at last converted into the figure of a beautiful Virgin Mary, who appeared to sit, with her son in her arms, in a graceful attitude, and even to smile. She stood between two angels of so divine a beauty, that imagination could not even form an idea of such perfection. I likewise saw in the same sun a figure dressed in sacerdotal robes; this figure turned its back to me, and looked towards the blessed Virgin holding Christ in her arms. All these things I clearly and plainly saw, and with a loud voice continued to return thanks to the Almighty. This wonderful phenomenon having appeared before me about eight minutes, vanished from my sight, and I was instantly conveyed back to my couch." *

In the two examples which follow, the apparitions may be partially explained by the sympathies which exist between members of the same family, and in whom we have often noticed a common psychological character, especially between the husband and wife, producing not only the same expression of countenance, but even the same tone of thought. Such persons will frequently interchange their thoughts without any direct communication with each other, but, as it were, by a kind of divination.

Example 18. "One morning, in 1652, Philip, the second Earl of Chesterfield, saw a thing in white, like a standing sheet, within a yard of his bedside. He attempted to catch it, but it slid to the foot of the bed, and he saw it no more. His thoughts turned to his lady, who was then at Networth, with her

* *The Life of Benvenuto Cellini.* Translated from the original by Thomas Nugent, LL.D., F.S.A.

father, the Earl of Northumberland. On his arrival at Networth, a footman met him on the stairs with a packet directed to him from his wife, whom he found with Lady Essex, her sister, and Mrs. Ramsay. He was asked why he returned so suddenly. He told his motive; and on perusing the letters in the packet, he found that his lady had written to him, requesting his return, for she had seen a thing in white, with a black face, by her bedside. These apparitions were seen by the Earl and Countess at the same moment, when they were forty miles asunder.”*

Example 19. A youth of eighteen, having no tendency to enthusiasm or romance, and with an entire absence of superstition, was residing at Ramsgate for the benefit of his health. In a ramble to one of the neighbouring villages, he happened to go into a church towards the close of day, and was struck aghast by the spectre of his mother, who had died some months before of a painful and lingering disease, an object of great compassion and commiseration. The figure stood between him and the wall, and remained for a considerable time without motion. Almost fainting, he hastened home; and the same spectre appearing to him in his own room for several successive evenings, he felt quite ill from the agitation, and hastened off to Paris to join his father, who was living there. At the same time he determined to say nothing of the vision, lest he should add to the distress already weighing him down, from the loss of a tender and affectionate wife, the object of his unbounded love.

“Being compelled to sleep in the same room with his father, he was surprised to observe that a light was kept burning all the night, and for which there had always been previously a great dislike. After

* Dendy : *Opus cit.* p. 27. From a letter of Philip, the second Earl of Chesterfield.

several hours of watchfulness from the effect of the light, the son ventured out of bed to extinguish it. His father soon after woke up in great agitation, and commanded him to re-light it, which he did, much wondering at the anger displayed and the marks of terror on his father's countenance. On asking the reason of the alarm, he was put off by some vague excuse, and told that at some future time he would be informed of it.

"A week or more had elapsed, when, finding his own rest so very much disturbed by the light, he once more, when his father appeared in a sound sleep, ventured to extinguish it; but the father almost immediately jumped out of bed in the greatest trepidation, remonstrated with him on his disobedience, re-lighted the lamp, and told him that whenever he was left in the dark the spectre of his deceased wife appeared to him, and remained immovable till he could again obtain a light, when it disappeared.

"This made a strong impression on the boy's mind; and fearing to aggravate his father's grief should he relate the Ramsgate adventure, he soon after left Paris, and went to an inland town about sixty miles off, to visit his brother, who was at school there, and to whom he had not communicated what had occurred to himself, for fear of ridicule. He had scarcely entered the house and exchanged the usual salutations, when the son of the schoolmaster said to him, 'Has your brother ever shown any signs of insanity? for he has behaved very strangely lately. He came down-stairs the other night in his shirt, in the greatest alarm, declared he had seen his mother's ghost, and dared not go into his room again, and then fainted away from excess of terror.' "

"Had there been a coincidence in point of time," adds Dr. Wigan, "how would this have seemed to corroborate the superstitious belief that the spirits of

the dead return to the earth?" This argument does not seem to us so irresistible as to Dr. Wigan; for in the case of the Earl of Chesterfield, the vision did occur at the same time. With respect to the vision appearing to three different people, it may be explained by the strong affection which they had for the deceased, by her dying under the most distressing circumstances, and from the fact that "each of the family had the power of forming a voluntary image of any object at will on shutting the eyes, and that each could draw from memory a representation of it, more or less accurate."*

Example 20. The celebrated Bodin, in his work entitled *De la Demonomanie des Sorciers*, relates the following history:—

"I have heard," he says, "of a person now living who had a spirit which always waited on him, and whom he had known for more than thirty years. Every morning, at three or four o'clock, the spirit knocked at his door, and that getting up, he would sometimes open the door, but saw no one. . . . The spirit always accompanied him, and gave him a sensible sign, such as *touching him on his right ear*, if he did anything that was wrong, and on his *left ear*, if he did what was right. If any one came for the purpose of deceiving him, or to take him off his guard, then he suddenly perceived the signal on his right ear; but if he was an honest man, and intended him good, he perceived the signal on his left ear. . . . If any evil thought entered into his mind, and he dwelt upon it, he soon felt the signal to desist. . . . Lastly, by a kind of inspiration, he was able to divine the meaning of his dreams, as well as of similar reveries, which came to him in ill health or when his mind was disturbed. So that, during all this time,

* Wigan: *Opus cit.* p. 167.

nothing has occurred to him but what he has been warned of beforehand.

"One day, being in great danger of his life, and having prayed to God with all his heart that it might please Him to preserve him, at daybreak, being between sleeping and waking, he perceived on his bed a young child clothed in a white robe, whose countenance was of marvellous beauty. This reassured him."*

This case has a peculiar interest attached to it, as an example of those hallucinations to which M. Michea has given the name of *hallucinations dédoublées*, or those which occur on only one side of the body.

Let us briefly consider the conclusions to which this chapter leads, the illustrations of which we have purposely multiplied. Many of the cases refer to persons who are well known, and we have selected them because no one has ever thought of charging these persons with insanity. Some of them have correctly regarded their hallucinations as the offspring of the imagination, or as arising from an unhealthy state of the body. Others, led by their belief in the supernatural, by their vanity, by the opinions of the period, or by superstitious feelings, have privately explained them in accordance with their own wishes; but their conversation and their actions have given no evidence of a disordered intellect; in some they may even have been the source of their great deeds. Frequently, however, the hallucination of the sound mind may be seen to glide into the hallucination of insanity, without its being possible always to point out the boundary which separates the one condition from the other; so difficult is it at all times to establish precise limits.

In concluding this chapter, we are glad to support

* J. Bodin Augevin: *De la Demonomanie des Sorciers*, p. 11, et suiv. Grand in-8vo: Paris, 1587. At Rouen there is an edition in 8vo, published at Aubers in 1593.

our own opinions by the authority of a critic well-known for his talent and acuteness. "It is certain," says this writer, "that a wide distinction should be made between those cerebral derangements which exclusively affect the senses, and those which affect the understanding. There are persons who, haunted by voices or images, are fully aware that they are the dupes of their imagination. What then occurs in these cases? A certain operation takes place spontaneously in the brain, an operation which usually results from a physical sensation. But it goes no further, and the remainder of the brain continues to perform its functions in a normal manner. If there is insanity in this it is altogether a partial insanity, and the mind, properly so called, is unaffected. It might be termed *insanity of the sensations*. The other individuals do not judge correctly of their hallucinations; they believe in the reality of the sensations they perceive, at the same time they explain them by referring them to supernatural causes, to the intervention of a superior power, &c. In other respects their conduct is perfectly sensible. In our opinion these persons are no more insane than the first. Considering such matters from a different point of view, they judge differently of the sensations they have experienced; they draw other conclusions from them, but the disturbance has not passed beyond the sphere of their sensational faculties. In order that the derangement should be real and confirmed, that it should deserve the name of insanity, so as to accord with the etymology of the word, the intellect must be more or less defective, and the individual no longer master of his judgment or his will."*

* A. de Chambre: *Analyse de l'Ouvrage de M. Szafhowski sur les Hallucinations, au point de vue de la Psychologie, de l'Histoire, et de la Médecine légale.*—*Gazette Médicale*, 6 Avril, 1850.

CHAPTER III.

HALLUCINATIONS INVOLVING INSANITY.

SECTION I.—*The hallucinations simple and isolated.*—

In the cases we have hitherto considered the mind remained unaffected, but in those which follow there is insanity. The reason, abandoning the reins it has long held with a firm hand, is replaced by error, whose caprices and decrees now pass unquestioned. In the same proportion as the one invests the conduct with prudence and circumspection, so does the other bestow upon it the characters of obstinacy and precipitation.

It must not, however, be supposed that this change always takes place at once. Frequently, when the unhappy man feels that he is beginning to yield to the influence of the hallucination, he struggles against it; and even when the delusion becomes more confirmed, and his torments greater, he endeavours to hide his sufferings from those about him, but he becomes silent, sorrowful, and morose. Moreover, when the disease has taken full possession of him, he still strives against it, convinced that he is the victim of an illusion. It may even happen that his actions are not controlled by the hallucination; but in general it carries with it a profound impression, which holds the patient in complete subjection, and to all its promptings he pays implicit obedience.

Hallucinations of hearing.—Sometimes the hallucinated hears a voice whispering in his ears strange words or the most extravagant commands. It is mostly during the silence of the night, early in the

morning, upon waking up, or in obscure and gloomy places, that these invisible voices are heard. Do we not perceive in this an exaggeration of a physiological phenomenon common amongst mankind? Is it not, in fact, at these hours that those vague feelings of fear are experienced, against which reason cannot always be on its guard? Hallucinations of hearing are the most common, their number being estimated to form two-thirds of all that occur. Dr. Baillarger attributes the occurrence of hallucinations at these periods to a diminution in the attention, but the case of Blake (p. 83) is not favourable to this opinion.

Example 21. M. N., aged fifty-one, was the governor, in 1812, of a large town in Germany, which rose against the French army during its retreat. The disturbances which followed these events unsettled the mind of the governor: he believed he was accused of high treason, and was therefore dishonoured. Under these circumstances, he cut his throat with a razor; when he recovered his senses, he heard voices accusing him. Cured of his wound, the voices still pursued him; he imagined he was surrounded by spies and denounced by his enemies. The voices repeated to him, day and night, that he had betrayed his trust, that he was dishonoured, and that he had no alternative but to destroy himself. They successively addressed him in all the European languages with which he was acquainted: one was heard less distinctly than the rest, because it made use of Russian, which M. N. spoke with less facility than the other languages. In the midst of these different voices the invalid readily distinguished that of a lady, who bade him take courage, and have confidence.

M. N. would often retire into privacy to converse more readily with the voices; he would question and answer them, he would use words of defiance, and become enraged in addressing the persons he believed

he was conversing with; he was convinced that his enemies, by various means, could divine his most secret thoughts, convey to him reproaches, menaces, and evil counsels, with which they overwhelmed him. On all other points his reasoning was perfectly correct, for his intellect was sound.

M. N. passed the summer of 1812 at his château, where he kept open house. If the conversation interested him he no longer heard the voices, but if it slackened, he perceived them imperfectly, and would then leave the company, in order to listen to the voices. He now became anxious and disturbed. In the following autumn he came to Paris. The same symptoms beset him during the journey, and tormented him after his arrival. The voices continually repeated, "Kill yourself: you cannot survive your honour."—"No, no!" replied the sufferer, "I will terminate my existence when I have been justified; I will not bequeath a dishonoured name to my daughter."

"Placed in my charge," says Esquirol, "the invalid kept his room, but did not communicate his secret to me. At the end of two months he seemed anxious I should prolong my visits. I advised him to call the voices which tormented him *babblers*. This word succeeded, and, when they came, he made use of it to designate their horrible importunity. I ventured to speak to him of his disease and the object of his residence at Paris. He then detailed to me all he had suffered; he listened more attentively to my arguments, discussed my objections, and disputed my opinion as to the cause of the voices; he reminded me that at that time they were exhibiting in Paris the so-called invisible woman, who, when spoken to, replied from a distance. 'Science,' he said, 'has made such progress, that, by means of machines, they can transmit the voice to a great distance.

"'You have posted one hundred leagues over a

common road: the noise of your carriage ought to have hindered your *babblers* from being heard.'

" 'Certainly; but by means of their contrivances, I hear them very distinctly.'

"The political news of the approach of the foreign armies upon Paris he regarded as so many tales invented for the purpose of betraying him into an expression of his opinions. Some time after the siege of Paris had taken place, the patient was satisfied that it was no battle, but only a review. He believed that newspapers had been printed expressly to deceive him. On the 15th of April he suddenly said to me, 'Let us go out.' It so happened that, at the time we reached the Jardin des Plantes, there was a large number of soldiers wearing the various uniforms of their different nations. We had scarcely gone a hundred steps, when M. N. seized me sharply by the arm, saying, 'Let us return—I have seen enough; you have not deceived me. I have been ill, but I am cured.'

"From that moment the babblers were silent, or only heard in the morning, soon after waking. My convalescent amused himself with short conversations, with reading and walking. He now took the same view of his symptoms as I did. He regarded them as a nervous phenomenon, and expressed his surprise that he should have been the dupe of them so long. He consented to the application of some leeches, to use foot-baths, and to take a course of purgative mineral waters. In the month of May he resided in the country, where he enjoyed perfect health, in spite of various troubles he had met with, and although he had the misfortune to lose his only daughter. M. N. returned to his own country in 1815, where he held office in the Government.

"This case offers the most simple example of a hallucination of the organ of hearing that I have met

with. The hallucination was the only evidence of cerebral disease, and was the sole cause of all the annoyances, threats, and fears which had tormented the patient for more than two months, and that notwithstanding he had entirely recovered his hearing. Was habit the cause of this continuance?"*

Example 22.—The patient in this case was employed in one of the Government offices in Paris, where he had shown considerable capacity; but, tormented by one fixed idea, he began to fail in the discharge of his duties, and was compelled to leave his situation. His reason was perfectly sound when he spoke of matters having no connexion with his hallucination; but on that subject he was immovable, and even made use of some very specious arguments in its favour. As a specimen of his insanity, we shall transcribe a letter which he addressed to one of his superiors:—

“Sir,—I had the honour of writing to you last year concerning a robbery which had been committed on me. From that time, and even before, certain persons produced, both at my own house and at my office, a deafening noise in my ears, which was quite insupportable, and at the same time they offered me the grossest insults. They called out to me concerning individuals and various matters at all hours of the day and night. I was worn out with these infernal annoyances. They caused, and still cause me, at certain times, such distractions, that, with all my resolution, I am unable to combat them successfully.

“To complete these ridiculous and annoying proceedings, they have placed me in the asylum of Dr. Boismont, where they still torment me. I intend addressing the magistrates, whom I am told ought to be informed of these proceedings against my liberty. I trust that they will interfere, so that the law may

* Esquirol: *Des Maladies Mentales*, vol. i. p. 160: 1838.

take its course, and that I may be freed from a condition so prejudicial to my interests. I have begged of them to write, and ask me any questions they may think proper, so that they may satisfy themselves, in the absence of the medical men, not only that my reason is perfectly sound at the present time, but that it always has been so. This I hope will induce them to take proceedings against the persons who have deprived me of my liberty.

“Your kindness has led me to think that you would procure a favourable termination to this affair, and that in a few days I shall be free to return to my own house, and allowed to act as I think proper.”

Persons who are subject to hallucinations of a melancholy character make every effort to convince others of the reality of their sensations, and accumulate all kinds of proof in favour of their statements. Sometimes their pretended griefs are so cunningly represented, that careful and repeated observation is necessary to detect their disease.

Even the loss of a sense does not prevent its being the subject of a hallucination. This fact, which appears to us the best mark of distinction between a hallucination and an illusion, proves that images and sensations which have once been impressed on the brain may be preserved for a long time.

Example 23. A clergyman, who had lost his hearing, was in the habit of composing French and Latin poems, discourses, letters, and sermons in various languages. He imagined that he wrote under the dictation of the Archangel St. Michael, declaring that he could not otherwise produce such beautiful and numerous compositions.* Mrs. M., aged eighty-two, who was almost perfectly deaf, imagined that her husband, who had been dead many years, walked on the roof

* Calmeil : art. *Hallucination*, p. 519.—*Dictionnaire*, en 30 vol. Deuxième édition.

of the house. She was continually calling to him and conversing with him. "Ah, my God!" she would exclaim, "he says he is naked. Quick! bring him some clothes. He complains that he has had nothing to eat; why don't you give him some soup and a glass of wine?" She would then groan, cry out, weep, and tear her hair.

These invisible voices may be either external or internal; they may come from the clouds, from neighbouring houses, from the ground, from the corners of rooms, from chimneys, from cupboards, &c.; but they may also come from the head, the stomach, or some other important organ. "Sir," said a lunatic to me, pointing to his stomach, "strange things take place there; I continually hear a voice which threatens and insults me." He would incline his head the whole day in the attitude of listening.

Should noises in the ears, as many persons think, be classed with hallucinations of the organ of hearing? We are of opinion that this and similar symptoms belong to illusions; for, in most of these cases, there exists the beating of an artery, or some other organic change, which the insane person transforms into a real sensation.

Hallucinations of hearing may exist alone, or combined with those of sight, and of the other senses.

Hallucinations of sight.—These hallucinations have at all times played an important part in the history of mankind; and to these more particularly is applied the term *vision*, while *visionary* is used to designate the persons that are affected by them. In ancient times, and during the Middle Ages, the belief in visions was universal. Castles and graveyards were haunted by spirits, while there was scarcely a person who had not met with an apparition. In our own times, the northern nations of Europe, some parts of our own provinces, and entire countries still believe

in visions. The works of authors are filled with marvellous histories, which the ignorant scepticism of the eighteenth century rejected as a parcel of old women's tales. In the present day, science, more enlightened, explains them by means of natural laws.

Their numbers, and the frequency of their occurrence, give to hallucinations of sight the second rank in these singular aberrations of the human mind.

Example 24. M. N., aged forty, had experienced domestic troubles, which he endeavoured to forget by the use of wine. Several months before his illness he had become restless and odd in his manner. The 30th of April, 184—, without having indulged more freely than usual, he was seized with a feverish delirium, which was treated by bleeding and other suitable remedies. These means produced a temporary amendment, but symptoms of excitement soon returned; he heard the sound of persons threatening him, he uttered cries of terror, and he constantly asked for his knife to kill the wretches. It was in a paroxysm of this kind that he was brought to my house.

On his entrance I was struck with his bewildered looks. His manner expressed fear and rage; he was constantly moving about, uttering threats, or crying out, convinced that there were persons concealed in his room. Every moment he demanded, "Where are they?" The next day he was put in a bath, where, according to a plan that has been adopted for some years at my establishment, he remained eight hours, receiving the douche d'irrigation, the patient being confined as in an apparatus for fractures.* He continually inquired what was the meaning of such

* *De l'Emploi des Bains prolongés et des Irrigations continuées dans le Traitement des Formes aiguës de la Folie, et en particulier de la Manie*; par A. Brierre de Boismont.—*Mémoire de l'Académie de Médecine*, t. xiii. 4to, 1848.

treatment, called for the commissary of police, and requested to be set at liberty. Observing that he was violently excited by the sight of the attendants, I left him quite alone. For six days he was alternately bathed, purged, nauseated, and allowed only a limited supply of food. At the end of this time he seemed more calm, and requested particularly to speak with me.

On my presenting myself, he spoke as follows :—
“ Sir, I was brought to your establishment, and with reason ; for at the time I was in a state of great excitement : I said and did the most extravagant things ; my statements against my wife were wanting in common sense ; I know that I have nothing to reproach her with. But if my mind has been distracted, it is not less true that it was caused by a scene which I witnessed, and which I will relate to you.

“ I was in the bath, which the medical man had ordered me in consequence of my feverish excitement, when I saw, as plainly as I see you now, a man clothed in black enter my apartment, who looked at me attentively, made faces at me, and endeavoured to torment me. Indignant at such unpardonable conduct, I showed him by my manner how much I was displeased. He then approached the chimney of the stove, laid hold of it, and disappeared through the opening. I had scarcely recovered from this singular spectacle, when I saw three men come from under my bed ; they advanced towards me, making the same gestures and grimaces as the first. Overcome with passion, I shouted for my knife, that I might kill them, when they also passed up the chimney, and disappeared. Although I had never seen them before, yet their features are so impressed on my mind, that I should know them anywhere. Before leaving, they covered my bed with all kinds of disgusting

animals. Certainly, at that moment I was beside myself; but as regards the truth of these facts, I would attest it with my blood."

The calm, collected manner in which M. N. related this history to me was at least as astonishing as his tale. I made no reply, as I knew by experience it would only serve to irritate him. Some days after, when the conversation was renewed, I thought it was time to speak to him plainly about his hallucination. "Well," he said, "admitting that it was all imaginary, am I not sufficiently recovered for you to allow me to return home, where my presence is absolutely necessary?"

At the end of a month M. N. had completely recovered his reason. He was aware he had been the dupe of a delusion, and promised to avoid the causes which had led to his illness. He requested to be allowed to remain another month, when he would be able to go direct into the country. I saw him at the end of two years, when he was perfectly well.

Hallucinations of sight vary in every conceivable manner; and, inasmuch as they are generally merely highly coloured pictures of the daily thoughts, they may assume as many forms as there are individuals.

Example 25. Harrington, author of *Oceana*, "was observed to discourse of most things as rationally as any man except his own distemper, fancying strange things in the operation of his animal spirits, which he thought to transpire from him in the shape of birds, of flies, of bees, or the like; and those about him reported that he talked much of good and evil spirits, which made them have frightful apprehensions. He used sometimes to argue so strenuously that this was no depraved imagination, that his doctor was often put to his shifts for an answer. He would on such occasions compare himself to Democritus, who, for his admirable discoveries in anatomy, was reckoned

distracted by his fellow-citizens, till Hippocrates cured them of their mistake.”*

One of the strongest arguments against the images in hallucinations being external to the individual is when there is weakness or loss of sight. Esquirol and M. Lélut have quoted several examples of this. It is, of course, undeniable that in total blindness the hallucinations must be seated in the brain.

Example 26. An old man, who died at more than eighty years of age, never sat down to table during the latter part of his life without fancying himself surrounded by a number of boon companions whom he had known fifty years previously. This octogenarian had only very feeble sight with one eye, over which also he wore a green shade. Every now and then he saw his own image in front of him, which seemed to be reflected by the green shade.

Dr. Dewar, of Stirling, related to Dr. Abercrombie a very remarkable instance of this kind of hallucination. “It occurred in a lady who was quite blind, her eyes being also disorganized and sunk. She never walked out without seeing a little old woman with a red cloak and crutch, who seemed to walk before her. She had no illusions when within doors.”†

In the asylum in the Faubourg St. Antoine there was an old lady, eighty years of age, who had been blind for many years. Every morning she had the door and windows of her apartment set wide open, to allow a number of persons to pass out who filled the room, and whose dresses and ornaments she could perfectly distinguish.

Example 27. A lunatic was in the habit of seeing, to the right of him, near the wall of his cell, a number of beautiful women, whom he would sometimes address with insults, sometimes with compliments. This man

* *British Biography*, vol. v. p. 405.

† Abercrombie : *Opus cit.* p. 379.

was blind, and after his death M. Calmeil found there was atrophy of both the optic nerves.*

In the history of the Inquisition by Lorente, it is stated that persons who were possessed saw devils in their bodies, where they hid themselves under various forms. We have frequently known lunatics pretend to see what was passing in their brain, their stomach, their intestines, and in the most delicate tissues of their bodies; but, on questioning them, their explanations were confused or absurd, just in proportion to their ignorance of the parts. Do not these cases bear a certain resemblance to those of the animal magnetist, who, in many instances, merely gives his reminiscences, or makes vague revelations.

Hallucinations of hearing and of sight are often combined, as in the following case, which occurred in Bedlam.

Example 28. Some years back there was in the hospital at Bedlam a lunatic of the name of Blake, who was called the *Seer*. This man firmly believed in the reality of his visions: he would converse with the angel Michael, chat with Moses, and dine with Semiramis. There was nothing of the impostor about him; he seemed to be thoroughly in earnest. The dark portals of the past were opened to him, and the world of spirits crowded around him. All that had belonged to the great, the wonderful, and the celebrated came into the presence of Blake.

This man constituted himself the painter of spirits. On the table before him were pencils and brushes ready for his use, that he might depict the countenances and attitudes of his heroes, whom he said he did not summon before him, but who came of their own accord, and entreated him to take their portraits. Visitors might examine large volumes filled with these

* Calmeil: art. *Hallucination*, p. 526.—*Dictionnaire de Médecine*, seconde édition, vol. xiv.

drawings: amongst others were the portraits of the devil and his mother. "When I entered his cell," says the author of this notice, "he was drawing the likeness of a girl whose spectre he pretended had appeared to him.

"Edward III. was one of his most constant visitors, and in acknowledgment of the monarch's condescension, Blake had drawn his portrait in oils in three sittings. I put such questions as were likely to have embarrassed him; but he answered them in the most unaffected manner, and without any hesitation.

"'Do these persons have themselves announced, or do they send in their cards?'—'No; but I recognise them when they appear. I did not expect to see Marc Antony last night, but I knew the Roman the moment he set foot in my house.'—'At what hour do these illustrious dead visit you?'—'At one o'clock: sometimes their visits are long, sometimes short. The day before yesterday I saw the unfortunate Job, but he would not stay more than two minutes; I had hardly time to make a sketch of him, which I afterwards engraved—but silence! Here is Richard III.!'—'Where do you see him?'—'Opposite to you, on the other side of the table: it is his first visit.'—'How do you know his name?'—'My spirit recognises him, but I cannot tell you how.'—'What is he like?'—'Stern, but handsome: at present I only see his profile; now I have the three-quarter face; ah! now he turns to me, he is terrible to behold.'—'Could you ask him any questions?'—'Certainly. What would you like me to ask him?'—'If he pretends to justify the murders he committed during his life?'—'Your question is already known to him. We converse mind to mind by intuition and by magnetism. We have no need of words.'—'What is his Majesty's reply?'—'This; only it is somewhat longer

than he gave it to me, for you would not understand the language of spirits. He says, what you call murder and carnage is all nothing; that in slaughtering fifteen or twenty thousand men you do no wrong; for what is immortal of them is not only preserved, but passes into a better world, and the man who reproaches his assassin is guilty of ingratitude, for it is by his means he enters into a happier and more perfect state of existence. But do not interrupt me; he is now in a very good position, and if you say anything more, he will go.'

"Blake is a tall man, pale, speaks well, and sometimes eloquently: he is not deficient in talent as an engraver and artist." *

Spinello, when he painted the fallen angels, represented Lucifer with such a terrible appearance that he was frightened by his own production, and had the figure of the devil perpetually before him, who reproached him for the hideous form which he had given him in the picture. X

Example 29. "A gentleman, about thirty-five years of age, of active habits and good constitution, living in the neighbourhood of London, had complained for about five weeks of slight headache. He was feverish, inattentive to his occupations, and negligent of his family. He had been cupped and had taken some purgative medicine, when he was visited by Dr. Arnould, of Camberwell, who has favoured me with the following history. By that gentleman's advice he was sent to a private asylum, where he remained about two years. His delusions very gradually subsided, and he was afterwards restored to his family."

"The account which he gave of himself was almost verbatim as follows:—One afternoon, in the month of May, feeling himself a little unsettled and not inclined to business, he thought he would take a walk

* *Revue Britannique*, p. 184. Juillet, 1823.

into the City to amuse his mind ; and having strolled into St. Paul's Churchyard, he stopped at the shop-window of Carrington and Bowles, and looked at the pictures, among which was one of the cathedral. He had not been long there before a short, grave-looking, elderly gentleman, dressed in dark-brown clothes, came up and began to examine the prints, and occasionally casting a glance at him, very soon entered into conversation with him, and, praising the view of St. Paul's which was exhibited at the window, told him many anecdotes of Sir Christopher Wren, the architect, and asked him at the same time if he had ever ascended to the top of the dome. He replied in the negative. The stranger then inquired if he had dined, and proposed that they should go to an eating-house in the neighbourhood, and said that after dinner he would accompany him up St. Paul's ; it was a glorious afternoon for a view, and he was so familiar with the place that he could point out every object worthy of attention. The kindness of the old gentleman's manner induced him to comply with the invitation, and they went to a tavern in some dark alley, the name of which he did not know. They dined and very soon left the table, and ascended to the ball just below the cross, which they entered alone. They had not been there many minutes, when, while he was gazing on the extensive prospect, and delighted with the splendid view below him, the grave old gentleman pulled out from an inside coat-pocket something like a compass, having round the edges some curious figures ; then having muttered some unintelligible words, he placed it in the centre of the ball. He felt a great trembling and a sort of horror come over him, which was increased by his companion asking him if he should like to see any friend at a distance, and to know what he was at that moment doing, for if so, the latter could show him

any such person. It happened that his father had been for a long time in bad health, and for some weeks past he had not visited him. A sudden thought came into his mind so powerful that it overcame his terror, that he should like to see his father. He had no sooner expressed the wish than the exact person of his father was immediately presented to his sight on the mirror, reclining in his arm-chair, and taking his afternoon sleep. Not having fully believed in the power of the stranger to make good his offer, he became overwhelmed with terror at the clearness and truth of the vision presented to him; and entreated his mysterious companion that they might immediately descend, as he felt himself very ill. The request was complied with; and on parting under the portico of the northern entrance, the stranger said to him, ‘Remember, you are the slave of the man of the mirror!’ He returned in the evening to his house, he does not know exactly at what hour; he felt himself unquiet, depressed, gloomy, apprehensive, and haunted with thoughts of the stranger. For the last three months he has been conscious of the power of the latter over him.” Dr. Arnould adds, “I inquired in what way this power was exercised? He cast on me a look of suspicion mingled with confidence, took my arm, and after leading me through two or three rooms, and then into the garden, exclaimed, ‘It is of no use—there is no concealment from him, for all places are alike open to him—he sees us and he hears us *now!*’ I asked him where the man was that heard us? He replied, in a voice of deep agitation, ‘Have I not told you that he lives in the ball below the cross on the top of St. Paul’s, and that he only comes down to take a walk in the churchyard, and get his dinner in the house in the dark alley? Since that fatal interview with the necromancer,’ he continued, ‘for such I believe him

to be, he is continually dragging me before him on his mirror, and he not only sees me every moment of the day, but he reads all my thoughts, and I have a dreadful consciousness that no action of my life is free from his inspection, and no place can afford me security from his power.' On my replying that the darkness of the night would afford him protection from these machinations, he said, 'I know what you mean, but you are quite mistaken. I have only told you of the mirror, but in some part of the building which he passed in coming away, he showed me what he called a great bell, and I heard sounds which came from it, and which went to it; sounds of laughter, and of anger, and of pain; there was a dreadful confusion of sounds, and as I listened with wonder and affright, he said, 'This is my organ of hearing; this great bell is in communication with all other bells within the circle of hieroglyphics, by which every word spoken by those under my control is made audible to me.' Seeing me look surprised at him, he said, 'I have not yet told you all; for he practises his spells by hieroglyphics on walls and houses, and wields his power, like a detestable tyrant as he is, over the minds of those whom he has enchanted, and who are the objects of his constant spite, within the circle of the hieroglyphics.' I asked him what these hieroglyphics were, and how he perceived them? He replied, 'Signs and symbols which you, in your ignorance of their true meaning, have taken for letters and words, and reading as you have thought, *Day and Martin* and *Warren's Blacking*! Oh, that is all nonsense! they are only the mysterious characters which he traces to mark the boundary of his dominion, and by which he prevents all escape from his tremendous power. How have I toiled and laboured to get beyond the limits

of his influence! Once I walked for three days and nights, till I fell down under a wall exhausted by fatigue, and dropped asleep; but on waking I saw the dreadful signs before my eyes, and I felt myself as completely under his infernal spells at the end as at the beginning of my journey.' '*

There cannot be an instance of a hallucination more completely followed out in detail, or better adapted to produce a conviction in the minds of persons not acquainted with these singular phenomena, than the one which is here related by Prichard. In the Middle Ages this person would have been considered as possessed, and would doubtless have been subjected to the ceremonies of exorcism. I am convinced that, even in the present day, a similar tale would find many believers. It removes all doubt as to the authenticity of the statements which have been made by persons who are worthy of credit, and who declare that they have had apparitions, which have given them extraordinary information. The minute details into which they enter, and the air of truthfulness which attaches to their narratives, are sufficient to remove all feelings of mistrust.

It is highly probable that this person had formerly visited St. Paul's, but, having become insane, his recollections of previous occurrences were mixed up in a very extravagant manner. As they grew more and more vivid, they became depicted by the imagination in a manner which caused the eye to mistake them for realities.

Hallucinations of touch.—It is said that these cases are difficult to investigate, because they are apt to be confounded with neuralgic affections and visceral

* *A Treatise on Insanity, and other Disorders affecting the Mind*, by James Cowles Prichard, p. 455. London: 1835.

illusions; there can, however, be no question that there are some hallucinated persons quite capable of judging correctly of their sensations who will declare that they have been pinched or beaten, or have received electric discharges on different parts of their bodies. We lately examined, with MM. Foville, Michon, and Seguir, a young man who maintained that the magnetizers were continually operating on his breast, his back, his legs, and that he distinctly perceived the contact of the magnetic fluid with his body. He had not any neuralgic affection.

Example 30. Mathews, of whose case Haslam has given a curious report, believed that in some apartment near London Wall there was a gang of villains profoundly skilled in pneumatic chemistry, who assailed him by means of what he termed an air-loom. He gave a very absurd account of the seven persons who composed the gang, and even invented names for the torments he imagined they inflicted upon him. Amongst other things they would constrict the fibre of his tongue laterally, by which the readiness of speech was hindered; they would spread a magnetic warp beneath his brain, so that the sentiments of the heart could have no communication with the operations of the intellect. Mathews believed they could at pleasure produce a precipitation in the bladder of any person, and form a calculus; that they could make the organ of hearing appear to be seated in the thigh; that by means of the air-loom and magnetic impregnations they could introduce into the brain some particular idea; that they could violently force fluids into the head, elongate the brain, and many other things equally absurd. Mathews even made a plan of the room where he believed these persons resided, and drew the whole of the apparatus which he imagined they used in their various operations.

He said that they had several of their machines in different places, and that many other persons were subject to their influence besides himself.*

M. Calmeil relates the case of an old soldier who every night felt himself nailed down in a coffin, and then carried on men's shoulders, by a subterranean passage, from Charenton to Vincennes, where a mass for the dead was chanted over him in the chapel of the castle. The same invisible persons carried him back, and deposited him in his bed.

We attended an Englishman who believed that he was taken up in the night and transported to distant countries, to the East, to the city of Cairo, or London. He complained of the ill-treatment which he received at the hands of the persons charged with this mission; they lacerated his arms and neck, and covered his body with bruises. This idea rendered him extremely miserable.

The sensation of flying is by no means uncommon. Very often when dreaming we feel we are carried along with the greatest rapidity, bounding over long intervals, or skimming over the surface of the ground. St. Jerome relates that in his dreams he often felt as if he was flying over the earth, over mountains and seas.†

Madame Arnim, the friend of Goethe, speaking of this sensation, said, "I felt certain that I was flying and soaring in the air. The slightest touch with the point of my foot, and I bounded upwards. I hovered silently and delighted, at the distance of two or three feet from the ground; I descended; again I rose; I flew from side to side, and then I recovered

* *Illustrations of Madness, exhibiting a singular Case of Insanity*, by John Haslam. London: 1813.

† Saint-Jerome: *Polémique* c. Rufin, liv. i.—*Panthéon Littéraire*.

myself. A few days after I was attacked with fever.”*

The extraordinary affections of the sense of touch that have been observed in many of the insane are, in our opinion, more nearly allied to the illusions of the hypochondriac.

Amongst the remarkable instances of hallucination of the sense of touch is the case of Berbiguier, who believed that goblins were continually running over his body, resting themselves upon him in order to fatigue him, and compel him to sit down. These invisible enemies wandered over him day and night; their weight was so great that sometimes he was afraid of being suffocated. To defend himself against their attacks, he conceived the idea of dexterously catching them beneath his linen, and then pinning them to his mattress, or enclosing them in bottles.†

Hallucinations of smell.—These show themselves at the commencement of every form of insanity, and especially in cases of partial insanity. Writers have remarked that the presence of saints spread a sweet perfume through an apartment, while devils infect it. Hallucinations of smell, like those of taste, seldom occur by themselves, but combined with those of hearing, sight, or touch. They are far less frequent than the others.

Lunatics who experience hallucinations of smell complain that they are surrounded by fetid and disagreeable odours, or imagine they are breathing the most delicious scents, although no odorous bodies are near them; some of them before their illness have even been deprived of the sense of smell. A lunatic declared there were cellars beneath the

* *Correspondance de Goethe et de Bettina*, trad. M. Sebast. Albin, vol. i. p. 68.

† *Les Farfadets, ou tous les Démons ne sont pas de l'autre Monde*, par Babiguier de Terre-Neuve du Thym, 3 vols. in-8vo. Paris : 1821.

Salpêtrière Hospital, where they had slaughtered a number of men and women, and that every day she perceived a most horrible smell from the putrifying bodies.* We had in our establishment a lady who, after attempting to suffocate herself, complained that everything was tainted with the smell of charcoal; she stuffed her nostrils, smelt vinegar, but still the same odour accompanied her everywhere. M. Esquirol has reported a similar case.

Hallucinations of taste.—These are not more common than the preceding. The invalids, especially those who are in the first stage of dementia with general paralysis, will express their satisfaction at the excellent repast they have made, praise the flavour of the dishes, the aroma of the wine, yet all the time they have eaten nothing. One lady, who has been remarkable for her intelligence, passes her days in tasting imaginary dishes. Sometimes these impressions are of a distressing nature. One will believe he is eating raw flesh, biting arsenic, or devouring earth; sulphur and flames surround his mouth; whilst another imagines he is swallowing nectar and ambrosia.†

Hallucinations not complicated with one or other of the principal forms of insanity are rare, and when they do occur they have many points of resemblance with pure monomania. There is generally observed some derangement of the intellectual faculties, of the affections, of the tastes, &c. Take, for example, three of the cases recorded by Esquirol, as simple hallucinations. One of the hallucinated spoke with reverence and in appropriate terms concerning religion and its miracles; yet during this serious conversation he was engaged in drawing a number of ridiculous objects. Another, who was only affected with hallu-

* Lélut : *Opus cit.*

† Esquirol : *Des Maladies Ment.*, vol. i. p. 196, &c.

cinations of the organ of hearing, erred with respect to his position, and judged incorrectly of persons, things, and events. A third, after writing several pages full of enthusiasm and well arranged, suddenly declared that Jesus Christ was about to appear.

Experience has proved beyond a doubt that hallucinations may show themselves in persons who have never been insane, but they are one of the elements of insanity most constantly met with in mental diseases. They occur in some nervous complaints, in many inflammatory affections, and in some severe fevers.

SECTION II.—*General Hallucinations*.—Hallucinations of all the senses simultaneously do not appear to be common; for it has often happened that the hallucinations of hearing and of sight have been confounded with illusions of touch, of taste, and of smell. Nevertheless, analogy and reason concur to show that they may co-exist, and observation has proved that it is sometimes the case.

It is also probable that, by questioning patients with care and perseverance, it will be found that hallucinations of all the senses are more common than is generally supposed.

From amongst the curious cases of this kind we select the following:—

Example 31. Mademoiselle ———, aged forty, highly nervous, and therefore very sensitive, has always been extremely changeable. In her youth she would never settle to any serious studies: the medical men recommended her parents to allow her in preference to attend to gymnastic exercises. She has an ample fortune, her parents are healthy and their intellects perfectly sound; but she has a brother whose state is very similar to her own. Her appearance is healthy.

Ten years ago she experienced the first symptoms of her present disorder. She saw persons with most extraordinary forms; but these visual aberrations did

not hinder her from following her usual occupations. Her general health was out of order, and the uterine functions deranged. Six months ago the hallucinations, which had hitherto been bearable and at a distance, now came close to her ; the sight was no longer the only sense implicated, and ultimately all the others became involved. The sense of hearing was the one most disordered : every moment she heard voices which seemed to be placed in her stomach. These voices were a perpetual torment, and regulated all her actions ; they told her what was passing within her, instructed her in regard to disease, enabling her to prescribe what seemed to her to be suitable remedies. At times she expressed herself eloquently ; a power she owed to the voices, for when she spoke from her own impulse she used much simpler language. Frequently the voices led her into a high order of subjects : their discourses included geography, grammar, and elocution ; they reproved her when she expressed herself badly, and corrected the faults she had committed.

One day the voices persuaded her she was possessed, and she went to a clergyman that he might exorcise her. From that time her ideas concerning eternity were most distressing, and threw her into the deepest despair. Once the voices revealed to her that she should be queen, and play an important part in history : she kept this to herself for many months, waiting for the fulfilment of the promise ; but this not being realized, she perceived that the voices had deceived her. They constantly held the most singular and extravagant conversations with her : she was wholly unable to resist them unless they said something comical that made her laugh. She would hear them mocking her ; then they would assail her more violently than ever, perverting all she said and did. If she drank a glass of sugared water, they would tell her it was poisoned ; and for many hours she would

be in a state of great alarm. The voices continually urged her to drown herself; but to this she felt an internal repugnance which prevented her, yet she was afraid lest she should yield even to this temptation.

When she walked out, if a well-dressed person passed by her, the voices would cry out that the woman was scented with musk, and at that moment she would recognise its perfume, of which she had a great horror. If it was a man, she would immediately smell tobacco, yet she was fully aware that these pretended odours existed only in her imagination.

She often had singular visions: her apartment was filled with people; long processions would pass before her, or she would see only portions of an individual, as the half of him, or she would see him in profile, or with only one eye; the figures would be large, or small, or deformed, and assume the most extraordinary shapes. At other times she would see the eye that the individual had lost, while he would fly before her as if to avoid her.

All the food she ate had a disagreeable taste, and had lost its natural flavour. She would seem to be swallowing vinegar or Gruyère cheese, to which she had a great dislike. If she offered to partake of a dish, the voices would often give it one of these flavours to hinder her from tasting it.

When she moves about, she feels herself deluged with water, the cold striking to her body. At such times she endeavours to dry her clothes with her hands.

This lady says she is well aware that these voices arise from a nervous affection; but they are stronger than her reason, they overcome her and govern her. Their power is so great that they compel her to go where they choose: they told her some months back to come to Paris in order to obtain the best advice. She resisted for some time, because she thought the

journey useless ; at length she came to M. Fouquier, who recommended blistering, &c.—remedies, she said, which could only do her harm, for what she required were warm and cold baths, and particularly pure Bordeaux wine. Yesterday the voices told her to go to Bercy to get it, and when she reached this locality, the voices immediately declared the wine was good for nothing.

The voices had persuaded her to take a bath, promising to be quiet ; but she had scarcely entered when they made such a horrible disturbance that she could not remain in it. The voices are unwilling she should talk, they have therefore confused her ideas, and she cannot express herself clearly. In fact, she splutters, repeats the same words, and has to think of what she wishes to say ; at the same time she is conscious of her condition. In order to counteract the influence of the voices, she looks directly at the persons she is addressing, that they may understand from her eyes what she cannot express clearly.

She perceives that the voices make her do most unreasonable things ; she wishes to oppose them, but is unable, and is compelled to obey them, for they possess an irresistible influence.

This lady, who was recommended to us by M. Fouquier, wishes to enter our establishment that she may be watched, and her body examined after her death. She says she knows it contains air ; her brain also is filled with it. For fifteen years her spinal cord has been dried up and destroyed. After speaking like this, she will add, “ I know this is a real monomania, but the voices are stronger than my will. I am convinced it will all end badly. I am truly desirous of submitting to treatment, but it is impossible for me to remain in one place.”

What curious reflections arise from the considera-

tion of this extraordinary case. First, there is the derangement of all the senses, and then there is the derangement of the individual herself; the struggle of the intellect against the revolted senses; a momentary consciousness of the illusion, followed immediately by their triumph over the reason; and, lastly, the entire subjection of the will, struggling in vain against the power which governs it. It is a subject worthy of the deepest consideration of the philosopher. The woman knows she is the dupe of her senses, the sport of chimeras, yet she cannot escape from their influence. She has been deceived a hundred times, and feels it always will be so; yet, in spite of this, she does whatever the voices command her. There is one psychological fact, which will not escape the notice of the observer, and that is, this fresh manifestation of a double principle—a duality, by means of which this invalid, overwhelmed by jibes and jokes, by menaces and horrible suggestions, and ready to give way to despair, suddenly finds herself supported by words of kindness and encouragement. One might say there were two spirits—one evil, one good, each drawing her towards itself. For ten years, during which this pathological condition has lasted, the invalid still continued to direct her own affairs, attend to the management of her property, and fulfil all her duties to society; yet for six years these false sensations have never left her a moment's repose. There is no change in her habits, only she feels intuitively that her reason will ultimately desert her, and she seeks, in advice which she cannot follow, some mitigation of her sufferings.

The case of this lady is equally interesting in a medico-legal point of view. Thus the hallucination which possessed her, and whose unreal nature she generally recognised, but which, nevertheless, she was *compelled* to obey, led her to undertake long journeys,

and to perform other useless actions. It frequently suggested the idea of suicide, and might easily have filled her mind with other ideas, which she must equally have obeyed in spite of herself. This is an entirely new feature in the psychological history of man, and is the key to a number of singular and unaccountable acts, which cannot be explained, either by the character, the manners, or the habits of the individual. The longer one has been in practice, the more one feels convinced that there are in the world a number of insane persons, who from various causes have never sought the assistance of a medical man, and whose insanity has not been noticed by those with whom he associates. Such persons are quarrelsome, engage in duels, injure, beat, and assassinate their fellow-men, or destroy themselves in obedience to voices, commands, and impulses which they find it impossible to resist.

Amongst many cases of this kind that I have collected, the following presents several points of interest.

Example 32. A man, who was supposed to be rich, resided by himself in his own house; but his style of living was not in accordance with his circumstances: he neglected his person; he was parsimonious in his food; and no one was permitted to enter his house. Rumours arose that his resources were exhausted, and that his house was heavily mortgaged. Ultimately, the latter was sold. The cause of his ruin remained a mystery.

The circumstance had been forgotten, when one morning the unhappy man, pale and haggard, presented himself before the owner of the house. "Sir," he said, "the gold I possessed, the fortune I have lost, I know where they are; a voice forewarned me that a calamity would happen which would deprive me of everything, and reduce me to want, and that

to avoid this misfortune I must hide my riches. I followed this advice: property, furniture, house, all were converted into gold, and this gold I hid in a place unknown to any one. After this the voice ceased to make itself heard. My head became bewildered, and my ideas were confused, only from time to time I had an imperfect glimmering of the truth, until this morning, when the voice again became audible, and said to me, 'You have forgotten where your gold is, and no one knows. I am about to tell you. According to my advice, you threw it into the well.' Sir, I entreat you, let it be searched—all my wealth is there." The gentleman endeavoured to console the man, and promised him that his wishes should be attended to, but that such an investigation would necessarily occupy some time. He left, and after some days returned to know the result of the search. They told him they had found nothing! He groaned, and uttered some incoherent words. In a few days madness set in, and banished his vain regrets.

The question naturally arises—Ought such a person to be allowed his liberty, and permitted to make a will? The answer cannot be quite conclusive; but, provided his conduct is correct, that he does not hate his friends without any just cause, and that he is prudent in managing his affairs, we see no valid reason for taking away his civil rights.

CHAPTER IV.

HALLUCINATIONS IN RELATION TO ILLUSIONS.

NOTHING is more common amongst the insane, and especially amongst maniacs, than to mistake one person for another, or an object for something different to what it is. Such mistakes are perpetually occurring; and thus the transformation of the wind-mills into giants, in the history of Don Quixote, is an idea which will belong to all ages. These errors of the senses occur in persons of the soundest intellect as well as in the insane; but, in the former, the false ideas are corrected by the experience and the judgment. It was the existence of illusions which, in the eighteenth century, established in the different schools of philosophy the doctrine that the senses deceived us, and could give us no reliable information.

Yet a little reflection will satisfy us that the senses do report correctly concerning the objects which affect them. Their duty is to inform us if there exists in such a body, or in such an agent, a property or properties which produce in us such and such a sensation; but it is not their province to make us acquainted with the nature of this cause or quality. Thus, the special objects of the sense of sight are space and colour. When we judge of the distance and form of an object, we simply make a conjecture, which no more depends upon the evidence afforded by the sense of sight, than the opinion which we form of the nature and the distance of a sonorous body does upon the evidence of the ear from the vibrations which reach it. So that, correctly speak-

ing, the senses never deceive us, but we deceive ourselves by the judgments which we form upon the true evidence of the senses.

When Esquirol published his *Mémoire sur les Illusions*, he established certain distinctive characters which separate them from hallucinations. The one which appears to us the most characteristic is the absence, in a hallucination of any external object, while the presence of a material object is necessary to lay the foundation of an illusion. A man affirms that your figure is that of a cat, of Napoleon, or a well-known orator; he sees armies fighting in the clouds, angels sounding trumpets. This man labours under an illusion. But if, in the stillness of the night, he hears voices speaking to him; if, in profound darkness, he perceives persons that no one else can discover, he then labours under a hallucination. The absence of the senses of sight and hearing would not prevent the hallucination, while it would form a complete obstacle to the occurrence of the illusion. Illusions are frequently observed in a state of health, and are easily corrected by the reason. It is needless to refer to examples which have been so often quoted; such as the square tower which appears round, or the apparent movement in the bank of a river—these cases have long been understood: but there are other illusions which the progress of science has only recently explained; such as the Giant of the Brocken, the Fata Morgana, or the Castles of the Fairy Morgana, and the mirage.

At certain times a giant shows himself on the summit of the Brocken (the loftiest of the Hartz Mountains), to the astonishment of the inhabitants and of travellers. This prodigy had been for many years the source of the most marvellous tales, when M. Haue, who was desirous of examining into the matter, was fortunate enough to witness it. While he was

looking at the giant, his hat was almost carried away by a violent gust of wind; he suddenly raised his hand to his head to protect his hat, and the colossal figure did the same; he immediately made another movement by bending his body, an action which was repeated by the spectral figure. M. Haue then called the landlord of the inn to participate in his discovery, when they jointly repeated his experiments, with the same results. The wonder was thus solved, and was found to be an optical phenomenon. When the rising sun (and, according to analogy, the case will be the same at the setting sun) throws his rays over the Brocken upon the body of a man standing opposite to fine light clouds, floating around or hovering past him, he needs only to fix his eyes steadfastly upon them, and, in all probability, he will see the singular spectacle of his own shadow extending to the length of five or six hundred feet, at the distance of about two miles before him.*

Brewster, in the work already referred to, has related similar phenomena as occurring in Westmoreland and other mountainous countries. Troops of cavaliers, armies marching backwards and forwards, have been seen in the air, arising from the reflection of horses and peaceful travellers who were placed on the opposite mountains.

A great number of very different circumstances may give rise to illusions. Ignorance is the chief condition; and the more knowledge there is, the less we hear of the subject. Some countries (many of the provinces in France, and other country places) are filled with traditions due solely to illusions of sight.

A strong impression, the recollection of any startling event, may, by the association of the ideas, produce an illusion.

* *Philosophical Magazine*, vol. vi. p. 234. London, 1798.

"It was in Paris," says Dendy, "at the *soirée* of M. Bellart, and a few days after the death of Marshal Ney, the servant, ushering in the *Maréchal Aîné*, announced M. le *Maréchal Ney*. We were startled; and, may I confess to you, the *eidolon* of the Prince of Moskwa was for a moment as perfect to my sight as reality." *

Fear, remorse, and darkness are all favourable to the production of illusions. To these different causes must be referred those apparitions which depend on the presence of any particular object; such as the arrangement of a piece of drapery or tapestry, or the position of a piece of furniture, seen by a pale and uncertain light.

When the mind is thus prepared, the most familiar objects may become transformed into phantoms. Ellis relates an anecdote of this kind, which he had from an eye-witness, the captain of a vessel at Newcastle-upon-Tyne.

Example 33. His cook, he said, chanced to die on their passage homewards. This honest fellow, having had one of his legs a little shorter than the other, used to walk in that way which our vulgar idiom calls "an up and down." A few nights after his body had been committed to the deep, our captain was alarmed by his mate with an account that the cook was walking before the ship, and that all hands were on deck to see him. The captain, after an oath or two for having been disturbed, ordered them to let him alone, and try which (the ship or he) should get first to Newcastle. But, turning out, on further importunity, he honestly confessed that he had like to have caught the contagion; for on seeing something move in a way so similar to that which an old friend used, and withal having a cap on so like that which he was wont to wear, he verily thought there was

* Dendy: *Opus cit.* p. 56.

more in the report than he was at first willing to believe. A general panic diffused itself. He ordered the ship to be steered towards the object, but not a man would move the helm! Compelled to do this himself, he found, on a nearer approach, that the ridiculous cause of all their terror was part of a maintop, the remains of some wreck floating before them. Unless he had ventured to make this near approach to the supposed ghost, the tale of the walking cook had long been in the mouths, and excited the fears of many honest and very brave fellows in the Wapping of Newcastle-upon-Tyne.*

Instances of this kind are numerous, and serve to explain a number of statements which are met with in different writers.

King Theodoric, blinded by jealousy, and yielding to the evil suggestions of his courtesans, ordered the senator Lymmachus, one of the most virtuous men of his time, to be put to death. Scarcely was this cruel order executed, when the king was seized with remorse, and perpetually reproached himself with his crime. One day a new kind of fish was placed upon his table, when he suddenly uttered a cry of alarm, for the head of the fish appeared to him like that of the unfortunate Lymmachus. This vision plunged him into a deep melancholy, which lasted for the remainder of his life.†

Bessus, surrounded by his guests, and giving himself up to the pleasures of the feast, ceased to pay attention to his flatterers. He listened attentively to a conversation that no one else heard, when suddenly, in a transport of rage, he rushed from his couch, seized his sword, and running to the nest of some swallows, he struck the poor birds, and killed them.

* Hibbert : *Opus cit.* p. 16. Ellis's edition of Brand's *Popular Antiquities*.

† Procopius : *De Bello Italico*.

"Imagine," he said, "the insolence of those birds, which dared to reproach me with the murder of my father!" Surprised at this sight, the parasites slunk away. Some time after it was known that Bessus was really guilty, and that this action arose from the reproaches of his conscience.*

History has recorded numerous instances in which illusions of sight and hearing have occurred in the form of an epidemic. One of the most familiar examples of this is where clouds are converted into armies and various kinds of figures. Religious opinions, optical phenomena, physical laws—at the time unknown—severe fevers, pestilences, or disorders of the brain, may each, at times, afford a natural explanation of these occurrences.

At the battle of Plataea the air resounded with a fearful cry, which the Athenians attributed to the god Pan. The Persians were so alarmed at it that they fled. The word panic is said to be derived from this circumstance.

Pliny says that, during the war of the Romans against the Cimbri, they were alarmed by the noise of arms and the sound of trumpets, which seemed to come from the heavens.

Plutarch states that Coriolanus, during his battle with Tarquin, saw Castor and Pollux, mounted on white horses, fighting valiantly in the foremost ranks, and that they instantly carried the news of the victory to Rome.

A few days after the feast of the Passover, says Flavius Josephus, on the 27th of May, a certain prodigious and incredible phenomenon appeared. I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-

* Plutarchus : *De Sera numinus vindicata*.

setting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding cities. Moreover, at the feast which we call Pentecost, as the priests were going by night into the inner court of the Temple, as their custom was, to perform their several ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence."*

History abounds in similar accounts. In the time of Charlemagne the hands of sorcerers were seen struggling in the heavens. At a later period unearthly beings howled in the temples, and lonely voices were heard, as in the first ages of the world.†

At different times during the reign of Charles VI. mimic battles were seen in the clouds; armed knights encountered each other, and the heavens had the colour of blood.‡

The period of the Crusades was remarkable for the number of these apparitions. The Christians of that time persuaded themselves that the miracles of the Bible and of the New Testament were repeated for them; and this belief seemed the more reasonable, as it referred to an enterprise undertaken in the country where the miracles originally occurred.

We shall revert to this subject when speaking of hallucinations in connexion with history.

"Even in the field of battle," says Walter Scott, "and amid the mortal tug of combat itself, strong belief has wrought the same wonder which we have hitherto mentioned as occurring in solitude and amid darkness; and those who were themselves on the

* Whiston's Josephus: *Wars of the Jews*, bk. vi. chap. v. par. 3.

† Ferdinand Denis: *Le Monde Enchanté*.

‡ *Chronique du Religieux de Saint Denis*: Collection des Mémoires relatifs à l'Histoire de France.

verge of the world of spirits, or employed in dispatching others to these gloomy regions, conceived they beheld the apparition of those beings whom their national mythology associated with such scenes. In such moments of undecided battle, amid the violence, hurry, and confusion of ideas incident to the situation, the ancients supposed that they saw their deities.”* And in the same way, in aftertimes, the Christian warrior beheld an image of his tutelar saint.

It may be asked how a multitude of persons could be the dupes of the same illusion. Besides the reasons we have already given, and amongst which ignorance, fear, superstition, and disease are conspicuous, the contagious influence of example must not be forgotten; a single cry suffices to alarm a multitude. An individual, who believes he has seen a supernatural appearance, speedily communicates his conviction to others not more enlightened than himself. How often has the story been cited of the man who contemplated the statue, and cried out that it bent its head, while those around positively affirmed that they saw it move! Another motive has been the utility which governments have found in promoting these opinions; so that there is no doubt they have frequently resulted from artifice. In examining the ruins of Hadrian’s Villa, in the neighbourhood of Tivoli, we observed in the Temple of Canopus the remains of long tubes, which served to convey the answers of the oracle.

Illusions of hearing have produced a number of popular delusions. The murmuring of the wind has been converted into the plaintive voices of the dead imploring the prayers of the living; tombs, caves, and grottoes have been regarded as the abiding places of departed spirits; and persons who have traversed a

* Walter Scott: *Opus cit.* p. 11.

field of battle have heard the groans of the warriors who died in the strife.

We have dwelt at some length upon illusions, in order to point out the difference which there is between them and hallucinations; but, while fully admitting the distinction, we have considered it necessary, in the first instance, to give a general description of illusions, in consequence of the two affections being so frequently united. For the same reason, when speaking of the etiology of hallucinations, we shall often be compelled to include that of illusions.

Sometimes an illusion first shows itself, and is afterwards replaced by a hallucination, which may complicate or succeed it.

Example 34. Dr. Martin, physician to the Hospital for the Aged, communicated the following case to M. Bollex. A man, aged fifty, of a plethoric habit, after noticing an alteration in his sight, which caused objects to appear sometimes double, sometimes reversed, was suddenly seized with all the symptoms of cerebral congestion, threatening apoplexy. Three full bleedings from the arm, and the application of leeches relieved the congestion; but he then experienced a singular hallucination, accompanied by squinting. At longer or shorter intervals his eyelids contracted, and the globes of his eyes were alternately turned to the right and to the left; at these times his imagination presented to him objects and persons, whom he described, and whom he pretended to follow with his eyes as far as the dining-room or the kitchen, both of which were quite separate from the room where he was in bed. The patient, who was thoroughly convinced of the reality of these false perceptions, ultimately died from another attack of apoplexy.

This case shows an illusion passing into a hallucination.

Like hallucinations, illusions which at first are regarded as false, when the disease increases, may come to be considered as real.

Example 35. Towards the end of 1835, Madame N., a laundress, who was afflicted with violent rheumatic pains, exchanged her occupation for that of a sempstress. Not being expert at this kind of work, she was obliged to sit up late at night in order to obtain her living. In spite of her exertions, she fell into want, and was attacked with a violent inflammation of the eyes, which afterwards became chronic. As she continued sewing, she would see four hands at once, four needles, and four seams: she had double vision in both eyes, in consequence of a slight divergence in the visual axes. Madame N. at first understood the nature of these phenomena; but at the end of some days, her indigence having in the meantime increased, they had produced such an impression on her mind, that she believed she really did accomplish four seams at once, and that God, pitying her misfortunes, had performed a miracle in her favour.*

Example 36. Cardan relates that, when staying in Paris, happening to look at his hands, he was greatly alarmed at perceiving a red spot on the index finger of the right hand. In the evening he received a letter from his son-in-law, informing him of his son's imprisonment, who urgently desired him to come to Milan, where he was detained. The mark continued to increase for fifty-three days, when it had reached the end of the finger; it was then as red as blood. His son having been executed, the mark speedily diminished: the day after his death it had nearly disappeared, and in two days there was no trace of it.†

* Hoffbauer: *Médecine légale relative aux Aliénés et aux Sourds-muets*; trad. de l'Allemand, par Chambeyron, avec des notes de MM. Esquirol et Itard, p. 38. 1 vol. en 8vo. Paris, 1821.

† Cardanus: *De Vita proficia*.

The illusions present an almost endless variety. The transformation of persons and things is not uncommon. Miss D. regarded all the persons in the house as Irish: each played a distinct part in this general transformation. One was her enemy, another one of her friends; all had their particular character and standing, and each acted accordingly. This illusion lasted a long time. Mrs. M. believed she saw her brother, who had been dead for many years, in the person of several invalids. Sauvages, under the name of *tentoin vertigineux*, mentions a peculiar affection of the hearing which consists in the person hearing to the right of him the words which have been uttered to the left, and *vice versâ*.

Illusions of hearing are very frequent amongst the insane; a kind word addressed to another person, or a simple movement of the lips, is construed into jeers, curses, or blessings.

Illusions, like hallucinations, have often terminated in quarrels, duels, suicides, and murders.

Example 37. M. C., who had been deranged, returned to his family before he was completely recovered. The next day he went into the cellar, where his wife followed him; and his sister-in-law, finding they did not return, did the same. Their prolonged absence alarmed the servant, who went to ascertain the cause, and hastily returned, uttering cries of terror, and fled from the house. Her broken sentences and expression of alarm showed that some terrible catastrophe had occurred. The police, on going to the spot, found the two women dead upon the ground, and weltering in their blood. C. was seated on a cask, and a razor covered with blood at his feet. On being questioned, all the reply he made was that he had seen the devil, and had defended himself against him. This man was again placed in confinement at Charenton, and in 1825 was removed

to a private asylum, where I saw him for about a year. His reason having returned, he claimed his liberty, which he obtained, against the advice of MM. Esquirol and Marc. Some years after he attacked the female with whom he was living, taking her for a devil who reproached him with his crimes: she saved her life by jumping out of the window. Twelve days after, C. died in the asylum of M. Pressat, in a transport of rage, believing himself surrounded by phantoms and devils.*

Some invalids accumulate sand and small pebbles, believing them to be precious stones. M. V. passes the day in examining with his glass these pretended jewels. He returns home sinking beneath the weight of his riches. Illusions of the sense of touch will frequently lead the insane person to think he has been struck. Madame D. suffers from an eruption of the skin, which she regards as the marks of blows that have been given her during the night. It is certain that rheumatic, neuralgic, and internal pains give rise to illusions of touch in many of the insane. We associate with illusions all those false sensations which arise from disease of the internal organs, as the stomach, intestines, &c.; all those of the hypochondriac which have been spoken of as internal hallucinations.

Most of these illusions are associated with the previous occupations, ideas, habits, and passions of the invalid. A young lady told me that she was unable to rest, because all the persons around her wore masks, and she was in the midst of a perpetual carnival. This illusion, like many others, remained quite inexplicable, until she had been with me some time, when I learnt that it originated in a visit she had paid to a *bal masqué* at the opera.

* A. Briere de Boismont : *Observations médico-légales sur la Monomanie homicide*. Paris, 1827.

Illusions of smell and taste are exceedingly common. We have hereafter related the case of a patient who licked the walls of his apartment, mistaking them for oranges. Nothing is more common, especially in monomania accompanied by melancholy, than to hear the person complain his food has a poisonous taste ; an idea which leads him to attempt suicide by starvation.

Each sense may be the seat of an illusion, and all of them may be affected simultaneously.

Illusions may last for a long time. Guislain has related the case of a poor woman who became deranged when her son joined the army. One day an idiot, having been brought to the same asylum as the one she was in, she mistook him for the son she had so lamented. During many years she continued to bestow the most tender solicitude upon the idiot boy.

CHAPTER V.

HALLUCINATIONS IN MONOMANIA, STUPIDITY, MANIA,
DEMENTIA, AND GENERAL PARALYSIS.

ALTHOUGH hallucinations may exist by themselves without any complication, it is far more common to find them combined with some form of insanity. According to Esquirol, out of every hundred lunatics eighty are more or less affected by hallucinations. Recent observations have shown that this number is too high. "In 145 cases at the Bicêtre," says M. Baudry, "56 had hallucinations."—*Thèse*, 1833, p. 14. In our own establishment, out of 66 lunatics, 38 had hallucinations.

Hallucinations are most frequent in monomania. This arises partly from the nature of the insanity itself, and partly from these phenomena being more easily observed in such cases. This is not, however, invariably the case; for in melancholia some individuals will maintain an obstinate silence for many years, and the secret hallucination is only revealed by chance. It may, however, be stated generally, that the more extravagant and singular the actions of the individuals, the more reason there is to suppose that they are the result of hallucinations or illusions.

Example 38. "I have seen," says Marc, "in the asylum of Dr. Pressat, a man advanced in years, and affected with melancholy from reverse of fortune. For many years he had never spoken a word. His sole occupation consisted in smelling and licking the walls of his apartment, and the sill of his door: he

would continue this for hours together, without our being able to explain the reason of such a singular and laborious act, whose frequency and duration had made several deep impressions on the plaster of the room. During my visits I had often questioned him, but in vain, as to his motives for such conduct, when one day, pretending not to notice him, I asked the attendant how all these dirty spots had come upon the wall. To our great surprise, the invalid broke through his long silence, and said, 'Do you call those dirty spots and excavations; do you not perceive they are oranges from Japan? What delicious fruit they are; what a colour, what a perfume, what an excellent flavour they have!' And he continued to smell and lick them with increased eagerness. Thus, then, all was explained, and the poor hallucinated whom I had hitherto pitied as the most unfortunate of mankind, on the contrary, was happy, since the most agreeable hallucinations of the senses, of sight, of smell, and of taste provided him with perpetual pleasure."*

Esquirol has reported a case of melancholia where the individual passed the whole day perfectly motionless, and seemed lost to all that was around him. He was kept in this condition through fear of a voice, which threatened him with death if he made the slightest movement.

MM. Aubanel and Thore, in their statistics of the Bicêtre, state that in 87 cases of monomania which they had registered in one year, 45 had hallucinations.

Out of 18 cases of monomania in our establishment, 12 had hallucinations. Several had also illusions. Lypemania (melancholy) was the form which predominated; and all who were attacked by it had

* Marc: *De la Folie dans ses Rapports, avec les Questions Medico-judiciaires*. 2 vols. in-8. Vol. i. p. 191. Paris, 1840.

hallucinations of hearing and of sight, either combined or separate.

Example 39. On the 3rd December, 1839, M. D. was received into my establishment, coming from the Bicêtre, where he had been placed two months previously for an act of insanity. The son of a very rich merchant, and having himself enjoyed all the luxuries of wealth, he had seen his fortune gradually dissipated through an uninterrupted series of misfortunes. Compelled to become a teacher, often reduced to the merest necessities of life, the deprivations which he experienced exercised a depressing influence over his thoughts, which ultimately ended in insanity.

When I saw him, I found him with a bewildered look, timid, and alarmed at the slightest question. He complained of a general feeling of cold—a very common symptom in lypemania; but what tormented him more than anything else, was the sound of unfriendly voices, which issued from the walls, and the presence of invisible agents, who placed articles of value within his pillow, or in the inside of his bed, in order that he might be taken for a thief and become dishonoured. This idea never left him a moment's repose. It was impossible to convince him of the groundlessness of his fears; kindness had no effect upon him; he was insensible to every consolation.

At length, to diminish his anxiety, I had his pillow unsewed, which he pretended was filled with diamonds by the malice of his enemies. Having carefully examined its contents, he was tranquil for the rest of the day; but on the next the old idea returned, and when we desired again to convince him, he told me, with the deepest despondency, that the invisible agents had taken care to remove the diamonds before hand.

This unhappy man was worse in the night than during the day. At that time he was in the habit of

seeing a man enter his room who removed his clothes for the purpose of filling them with precious stones. At other times his persecutors, coming in greater numbers, would put him in a bath and ill-treat him; they would take him up, and transport him to different towns in France, Africa, and America. His plate, the walls, the curtains, seemed to him filled with people, or with sailors, who had come to take him away. When his meals were served, he would not take the portion intended for him, but that of some other person, for he now thought it was intended to poison him. His drinks caused him terrible anguish; he would never empty his glass, thinking that the poison was at the bottom. He had a great dread of being left alone in a room where there was money, fearing he should be accused of having stolen it. Yet this man would converse with remarkable ability when his attention was fixed upon any subject which might happen to come up.

M. D., who for some time had eaten but very little, began to feel that pieces of copper and sponge were placed in his throat and stomach. He did not conceal from us that he believed my wife, my children, and myself plotted together to poison him. He asked our pardons for this idea, feeling that it must seem very strange, and admitted that, if any one else had said such a thing, he would justly be regarded as insane; still, he said, what he had told us was the truth.

The life of man is a series of contradictions; in a moment he passes from one extreme to another, and the acts of to-day belie those of yesterday. The conduct of the lunatic is only an exaggeration of these eccentricities. Thus, we see an unhappy creature, who trembles at the thought of being poisoned, condemning himself to all the horrors of famine, submitting to real suffering to avoid imaginary torments, and who fears death, yet brings it on himself. It is

in vain that others partake of the same food or drink of the same wine, nothing can tranquillize his fears.

At the end of four months the extreme emaciation of M. D. showed the injury which his system had received from his long abstinence. In spite of his utter prostration and his speedily-approaching end, the unhappy man persisted in his idea; he was convinced that sponges, keys, and many other strange substances were put into his stomach. To prevent his food touching the plates, he would endeavour to hold it suspended in the air, and when it fell, his anguish was horrible to behold. On the very day of his death he declared that I had poisoned him; that his pillows were full of diamonds, and that he should be accused of having stolen them. He died, saying that the morsel which he had eaten was poisoned.

The hallucinations of the lypemaniac correspond to the cause and nature of their disease, to the character of their thoughts and passions, and to the nature of their previous occupations. Those who have been engaged in chemistry, in medicines, or in any of the sciences, believe themselves haunted by physicians, electricity, or magnetism. Those who have been rich, who have been engaged in business, or who have lost money, imagine they wish to steal, or that the police are in search of them.

Ascetic insanity is attended with most melancholy results. When the unfortunate person who is attacked by it is surrounded by hallucinations, he thinks he is yielding to the influence of the devil, who governs all his actions.

The fear of the devil, the dread of future punishment, had formerly an immense influence over the mind. This demonomania, which was considerably diminished during the eighteenth century, has re-appeared with the restoration of religious feelings, as though evil was the inevitable shadow of good. In

the space of six years we have had as many as fifteen cases in our establishment.

Dr. Macario is of opinion that this form of madness is frequently met with in the provincial asylums for the insane, owing, as he thinks, to the circumstance that materialism has not taken such deep root in France as might have been expected.* He considers these lunatics have numerous hallucinations and illusions.

Some demonomaniacs are carried up into the air, transported to hell, or seized with horror and alarm: they witness the torments of the damned. Others believe themselves transformed into animals, trees, or fruits; or they are reduced to ashes, and then, like a new phoenix, pretend that they are resuscitated and renewed. Many are surrounded by hideous reptiles or dead bodies. Some declare they have sold their souls to the devil, that they have signed the compact with their blood, and are doomed to eternal damnation. There are some who believe they shall never die, and that at the end of the world they will be left alone upon the earth. Some are more happy; the devil has taken them under his protection, has taught them the secret of making gold, tells them what is to happen, displays to them the mysteries of hell, and grants them the power of working miracles: hence, at their command, the lightning flashes, the thunder rolls, the rain descends, the earth opens, and the dead return to life.

Example 40. Madame C., of foreign extraction, aged 48, has always been animated, sensitive, and romantic. Brought up in the midst of superstitious customs, and without education, she has had for the last six years a kind of intermittent melancholy,

* Macario: *Etudes Cliniques sur la Demonomanie—Annales Medico-psychologiques*. Mai, 1843. Vol. i. 1^{re} série, pp. 440 et suiv.

which, after several attacks, presented itself in a new form. This lady, who for a long time had neglected her religious duties, became uneasy in her conscience, and believed she should be eternally lost. Haunted by this idea, she abstained for several days from taking any nourishment. When she was brought to my house she had constant fits of raving. Quiet at first, she afterwards burst into tears, complaining that she saw devils, and that she was surrounded by flames. "I am damned, my children are damned, save me," she cried, and at the same time accompanying the words with the most fearful shrieks, she struck her head against the wall, broke the windows, and tore her clothes. She was constantly calling for drink, as though she was burnt up by an internal fire.

For three days she was tranquil; but at the end of that time the same ideas returned, her hair seemed to stand on end, her eyes were wild, and, with her prolonged howlings, gave her the appearance of one possessed. A thick saliva flowed from her mouth, which every now and then she spat at the attendants. The terror and despair which were depicted in her countenance but too truly indicated the effects of her frightful visions.

During the last month of her illness her cries were perpetual, so that she was obliged to be placed in a room by herself. There, always crouching down, her body disfigured by the blows she continually inflicted on herself; her eyes fixed, sunk in their sockets, and blood-shot; her skin cadaverous, jaundiced, and wrinkled; her appearance threatening; her voice hoarse with constantly crying out that she was lost and damned, that the devil was in her body and tormented her with constant apparitions—she was the picture of the most fearful despair, and perpetually besought the attendants to save her and deliver her from her fate.

This fearful frenzy disturbed all the functions of her body. From an early period of the illness she had refused to take her food. Towards the end of her existence she was fifteen days without eating, only drinking from time to time a cup of coffee, frequently refusing even that, saying that it burnt her, and that it had a horrible taste. This arose from the state of her breath, the smell of which was most offensive. Her eyes and nostrils now became filled with a purulent mucus, announcing the approach of death. During the latter days of her life a circumstance occurred which shows the extraordinary influence that nervous diseases exercise over the physical organization. Wasted to the last degree, and having taken no food for a considerable time, this patient had so twisted her limbs together, and had rolled herself up with such power, that no efforts which could be made would restore her to her natural position. She died in the same state of rigidity, a prey to the same hallucinations, and declaring she would not die.

In women these demoniacal apparitions are often associated with derangement of the sexual feelings, and explain the hysterical symptoms, the erotomania and the nymphomania which are so common in this sex. Instances of this kind are exceedingly numerous.

Example 41. An unhappy woman at Nantes was tormented by a demon, who presented himself to her in a most beautiful form. He addressed her in most endearing language, but concealed his criminal intentions, and then gained her affections. When he had obtained her assent to his suit, he extended his arms, and taking her feet in one hand, with the other he touched the crown of her head, thus signing the compact between them. She had for her husband a brave soldier, who was entirely ignorant of this abominable alliance. The invisible adulterer even

visited her in the bed where her husband was sleeping beside her.

For six years the woman concealed her terrible misfortune, not daring to confess so horrible a crime. In the seventh year, tortured by the reproaches of her conscience, she felt terrified, as much by her long course of infamy as by the fear of her Saviour, at the thought of whom she trembled, lest his judgment should come suddenly upon her, and she should be damned. She, therefore, hastened to confess her sin to the priest. She visited the sacred places, and implored the assistance of the saints ; but no confession, no prayer, no almsgiving could procure her consolation. Every day the demon subjected her to his passion, even more furiously than before. At length her disgrace became public, and her husband, hearing of it, looked upon her with horror. At this time St. Bernard arrived with his attendants. When the unhappy woman learnt this, she hastened trembling to throw herself at his feet ; told him, in a flood of tears, her horrible sufferings, the insults of the demon to whom she was a prey, and how useless all that the priests had directed had been : she added, that her tormentor had informed her of the arrival of the holy man, and had forbidden her, with dreadful threats, to visit him, saying, that such a proceeding would not avail her, for, as soon as the abbé was gone, he, who had hitherto been her lover, would become her most cruel persecutor. The man of God, hearing these things, comforted the woman with words of mercy, and promised her the assistance of Heaven ; but, as night was approaching, he directed her to come to him the next day, and to trust in her Saviour. Accordingly she visited him in the morning, and reported to him the blasphemies and threats of the incubus. "Have no fear of his threats," said Saint Bernard, "but take my staff and place it in your bed, in case

he should try to annoy you.” The woman did as she was ordered; and when she went to rest, protected her bed with the sign of the cross, and placed the staff beside her. The incubus soon came, but dared not attempt his usual proceedings, nor even to approach her bed, but furiously threatened the unfortunate woman that, so soon as the man of God was gone, he would return and punish her. The next Sunday the holy abbot ordered that the people should be summoned to church by proclamation of the bishop. The consequence was, that on this day a large concourse of people assembled in the church, when St. Bernard, followed by the two bishops, Geoffrey of Chartres and Brieton of Nantes, entered the rood-loft, and said, that he wished to speak. Having directed that all the attendants should hold lighted tapers in their hands, himself, the bishops, and the clergy doing the same, he publicly exposed the wicked and unheard-of attempts of the demon; then, assisted by the priests and all the faithful present, he anathematized this adulterous spirit, and forbade him in the name of Christ to approach this or any other woman. When the sacred tapers were burnt out, the power of the demon became extinguished at the same time. The unfortunate possessed having been confessed, took the sacrament; and from that time her enemy never dared to appear, but fled from her, never to return.*

In the present day the intercourse with demons is far more rare than formerly; out of the hundreds of lunatics who have come under our notice, we have not met with a single well-established instance. Hallucinations of this kind now generally assume the

* *Vie de Saint Bernard—Collection des Mémoires relatifs à l'Histoire de France.* Traduite par M. Guizot. At this period religion was the only remedy for evils against which science was powerless.

form of angels, or of men gifted with all the charms which the imagination can bestow upon them. They frequently refer to the head of the asylum.

Example 42. Madame B. is persuaded she is about to be married to a man of birth and influence, who has all her sympathies. Possessed with this idea, she is oblivious of her real husband. Every night, she tells me, she receives a visit from the angel Raphael, a beautiful, fair young man, with a pale complexion, clothed in black, and who speaks to her in the most gracious manner.

Example 43. Mademoiselle Z., aged seventeen, was brought to our establishment on account of a mental derangement caused by love. The first symptoms had shown themselves three days previously. Her countenance expressed a joyous excitement. Her lover never quits her; he follows her everywhere, and calls her by the most endearing names. When he goes away she throws herself on her knees, asks his pardon, and entreats him not to reduce her to despair. She sees him in the clouds, crowned with roses, and from whence he regards her with looks of tenderness. One of the most interesting scenes we ever witnessed was her singing to her lover the ballad of *La Folle*. Such was the attraction, that lunatics who had been in our house for more than ten years, would gather round her, and listen to her with marked delight.

To show his affection, this ideal lover brought her bouquets of flowers, and surrounded her with delicious perfumes. "See these roses," she would say, "what a delicious perfume they give; the room is filled with it." The thoughts of Mademoiselle Z. were so concentrated on one object, that it was scarcely possible to obtain even a few words from her. Her excitement rapidly diminished: she still heard the voice of her lover; but her reason was soon

restored, and at the end of eight days all her symptoms disappeared.

The *Monomania of Nostalgia*—home sickness—is seldom observed in the asylums for the insane. Under the influence of their insanity, these unhappy persons see their country, their home, their parents, and their friends with smiles on their lips and joy in their countenances: they converse with invisible beings and speak of the pleasure which the sight affords them. We attended a case of dementia accompanied with paralysis, where the patient's words were scarcely audible, and, while in his own house, he was subject to paroxysms of rage. No sooner was he separated from his family, than he refused all nourishment, would allow no one to approach him, and uttered frightful cries. Eight days were passed in the most rigid abstinence; satisfied that his return home was the only thing that could save him, we immediately wrote to his wife. As soon as he saw her he consented to take some broth, and this man, who seemed almost dying, was able to enter a carriage with the assistance of only a single person.

Hallucinations and illusions almost always accompany *Calenture*—a febrile disease peculiar to sailors. The irresistible desire felt by these persons to throw themselves into the sea, arises from their mistaking it for verdant fields, enamelled with flowers; they long to traverse these fertile plains, fresh with moisture, and to which their imagination imparts the presence of cooling shades and the sweetest perfume of the flowers. At other times, it is for the purpose of escaping from their vessel, and to be freed from their miserable thoughts, or from the presence of a phantom.

Vampirism and *Lycanthropy*, which existed some centuries ago as epidemics, were accompanied by hallucinations and illusions.

The other varieties of monomania may also be ac-

accompanied by hallucinations; but those we have dwelt upon are the kinds which present themselves most frequently. What we have said with regard to these, renders it unnecessary to enter into further details.

STUPIDITY.

There are lunatics who resemble statues: they seem to be perfectly unconscious of all which passes around them; their eyes are fixed, their mouths wide open, and they look like idiots. Georget gave the name of *stupidité* to this particular kind of insanity; Esquirol considers it as a variety of dementia—*démence aiguë*; and M. Baillarger, as the highest degree of a peculiar form of melancholia. According to this writer,* everything around these lunatics is changed. They are a prey to all kinds of hallucinations and illusions; they will believe that they are in a desert, in a house of bad repute, in a foreign country; that they have been sent to the galleys, or are in prison. Some will take the bath-room for hell, the baths for boats, the scar of a blister for the mark of the galleys, the other lunatics for men risen from their graves, for prisoners, for women, for soldiers in disguise; or, on the other hand, they will mistake women for men. Others see hideous and threatening phantoms, or everybody around them appears to be drunk.

Others hear frightful voices, which insult them, and threaten to kill or burn them. Their beds are filled with the noise of clocks and tambourines; the explosions of fire-arms rattle around them; their relations are struggling with their enemies, and implore their assistance; their bodies are pierced with bullets, their blood streams upon the ground, or they have the sensation of some one suffocating them by pressing on their chests.

* Baillarger: *De l'Etat designé chez les Aliénés sous le Nom de Stupidité—Annales Med.-Psychol.*, Nos. 1 et 2. Paris, 1843.

It is impossible not to recognise in this description the highest degree of melancholy monomania. In nine cases recorded by M. Baillarger all had either hallucinations or illusions.

Example 44. M. B., aged twenty-five, at the head of one of the Government offices, was brought to Charenton, August 12th, 1833. On two occasions he had attacks of insanity. The symptoms, at the commencement of the last attack, seemed to have been those of acute delirium. At his entrance M. B. was pale, his eyes fixed, his countenance had lost all expression, and denoted the most profound idiocy. He would remain the whole day in the same place, perfectly silent, and without paying the slightest attention to what was passing around him. His memory seemed completely gone. The stupor into which he had fallen was so profound, that it was necessary to feed him, and instead of the usual dress he was provided with a sort of long blouse.

A blister applied to the neck produced some improvement, and towards the end of December he was perfectly cured.

The state in which M. B. has been for three months cannot be better described than as a long dream. Everything around him, he said, seemed transformed: he had the impression of there having been a general annihilation. The earth trembled and opened beneath his feet, and he felt as though he should be engulfed in a deep abyss. When he laid hold of the persons who were near him, it was to prevent them falling over precipices which resembled the craters of volcanoes. M. B. mistook the bath-room of Charenton for hell (he had refused to enter it), and the baths for boats. He thought that all who were with him drowned themselves. It appeared to him afterwards that he had been wounded, and that his blood continued to trickle on to the ground. The blister he

had had on his neck was the mark of the galleys, and he thought he was dishonoured for ever by this brand of infamy. He could not at all understand who were the strange-looking persons around him; he at last regarded them as persons who had risen from the dead. He saw his brother in the midst of torments, and constantly heard the cries of his relatives, who were being murdered, imploring his assistance. He was surrounded by the noise of fire-arms; balls traversed his body without wounding him, and killed other people. Everything was confused and disordered in his mind: he no longer distinguished night from day; the months seemed to him like years. He believed he had brought all these evils upon himself, and for that reason made several attempts to commit suicide.

In the article *Stupidité*, in the *Supplement au Dictionnaire des Dictionnaires de Médecine*, we have observed that this disease may, like sleep, present two different conditions, one of which is characterized by a complete suspension of the faculties, and the other by the existence of dreams.

MANIA.

The rapidity with which the thoughts, the recollections, and images pass through the mind of the maniac, the difficulty which he has in forming comparisons, the impossibility he finds in fixing his attention, all concur to favour the production of hallucinations and illusions.

This complication is therefore very common in the maniac. MM. Aubanel and Thore have stated that in one hundred and eighty-one maniacs they had observed fifty-six instances of hallucinations.

None of these cases presented hallucinations of all the senses. These physicians have justly remarked that this number would be considerably higher, but that many hallucinations escape our notice in the midst of the agitation and other troubles which afflict

the maniac. In seven maniacs who were in our establishment at the time of our last returns, all had either illusions or hallucinations.

Example 45. M. P., aged thirty-nine, a man of intelligence and a good linguist, but with great confidence in his abilities, had conducted the business of a large commercial house in Paris for twenty years, when the entire management was left in his hands. Every one supposed that M. P. had now attained his utmost wishes, when it was perceived his conduct was no longer the same. He embarked large sums of money in speculations quite distinct from those which had been carried on previously, nor were these transactions conducted with the ability he had hitherto shown. In spite of a promise he had given his partner to the contrary, he continued to speculate on his own account.

A remark of considerable importance here suggests itself. It frequently happens that a man who up to a certain time has conducted himself with the greatest integrity, commits a breach of trust, embezzles money, or in some way robs his employer, people are astonished and indignant, and the act receives its appointed punishment. There is no doubt that many unfortunate persons have expiated in prison, as a crime, an act which was the result of disease. Circumstances of this kind have come under our notice a sufficient number of times to induce us specially to call the attention of magistrates to this species of mental aberration. An invalid was sent to us by Dr. Ollivier, of Angers, to ascertain whether the patient was really insane, for, on examining his accounts, there was found a deficiency of more than 10,000 francs. Greatly concerned, his family were earnestly endeavouring to buy off the persons whom he had robbed. Two months' observation left no doubt in our mind that it was a case of dementia

with paralysis. These embezzlements had taken place during the time that the disease was being engendered. C., who was employed in a banking-house, had had a violent fall upon his head, but, after a time, he was able to return to his employment. An examination of his accounts proved there was a deficiency of several thousand francs ; the strict integrity and attention to business which he had previously shown prevented his being prosecuted, and his employers were contented with dismissing him. Shortly afterwards he was sent to my house. I immediately perceived there was general paralysis, without any other disturbance of the mental faculties than a loss of memory. His constant anxiety was to return to his situation, where he imagined he was wanted. As in the preceding case, all that had passed during the time that the disease was being developed was a blank. The man was still upright, but his mind was irrevocably destroyed.

When, therefore, a person, whose conduct has always been irreproachable, becomes unsettled, and acts in an eccentric, strange, or reprehensible manner, he should be carefully watched, and frequently at the end of a few months, sooner or later, insanity will begin to show itself, and in the majority of cases will assume the form of dementia with general paralysis.

The conduct of M. P. was soon afterwards explained ; he was seized with a violent attack of mania, which lasted fifteen days. His recovery was rapid and seemed to be complete ; but it was observed he had no longer the same decision of character that he had previously, while his self-esteem had greatly increased.

Having returned to his usual occupations, M. P. could not resist again entering into hazardous speculations, which, more than once, must have caused

him bitter regret. About the end of September he had a second attack, more violent than the first. The following is the description which his relative gave us of this seizure:—

“I was,” he said, “alone with M. P. and his wife when the attack came on; the house stood by itself, far from any other habitation. For some hours he had done nothing but violently open and shut the doors; we saw that every moment his excitement was increasing. All at once he cried out that he was God. ‘Down on your knees,’ he added, with a terrific voice, and with rage depicted on his countenance. ‘I obey,’ I replied, ‘because I know it is God who commands.’ ‘It is well. Now rise, place yourself on the bed, that I may perform an operation.’ He then passed his hands over all parts of my body, tickling the soles of my feet; if I removed them, he would say, you have no patience, the operation is marred; I must begin again. I was particularly careful to show no signs of fear, and to repeat, after each of his commands, ‘I obey, because I know it is God who commands.’

“This frightful scene lasted more than four hours; flight was impossible, for he had taken the precaution to fasten the doors; besides which, he would have stopped me by force. At last the crisis came: ‘I must kill you!’ he cried, in a voice of fury it is impossible to describe. Conciliation was at an end; it was useless to hesitate. I threw myself upon him; the struggle was terrific; I was speedily covered with bites, and the blood streamed from me. He called me Satan, and actually roared with rage. I felt my strength failing me, and that I was about to be at the mercy of a furious maniac, when a thought struck me. ‘My friend,’ I said, ‘God commands me, and I obey you; but I must surround you with bands to render the honours that are due to you.’

“ Scarcely had I said these words when he loosened his grasp, became calm, and himself assisted in executing the idea which had suggested itself so opportunely. Assisted by his wife, whom he had no more spared than myself, I surrounded him with cords, towels, and curtains. In this state he wished to rise; but, finding that he was bound, his transports of rage were so violent, that, if some men had not come to our assistance, a dreadful catastrophe must have ensued.”

When I received M. P. into my establishment, he still bore traces of his recent struggle. I had him placed in the bath, where he remained eight hours, receiving a continued stream of water on his head; a mode of treatment which I have employed with great success in cases of this kind. At times he was very calm; then he would declare that he was God, Jesus Christ, the emperor. and that we were all devils. He saw before him heaps of gold and precious stones, which he bestowed on all around him.

During the night he had a paroxysm of rage, and endeavoured to destroy the walls of his apartment. Five days after he struck one of the attendants with an iron bar he had taken from his window; he afterwards assigned, as the reason for his doing this, that a voice had told him that he had the power of restoring the dead to life, and he was desirous of killing the attendant, in order to cut off his head, and then resuscitate him. He constantly saw lions, leopards, giraffes, and cameleons, all of which he described most admirably.

As his disease increased, he expressed himself less in French, and all his monologues were in English. It has been long observed that the insane, in their delirium, almost always return to the use of their own language, although they are sometimes less familiar with it than that of the country they inhabit.

M. P. often imitated the noise of trumpets; at those times he was hunting lions and leopards; at other times the walls of his apartment were decorated with gold and precious stones. The persons present seemed changed into others, and supposing the change, he then spoke to them correctly concerning matters with which they were acquainted. Sometimes he imagined he was growing so tall he should touch the ceiling, and to avoid this he would double himself up. These hallucinations and illusions continued uninterruptedly for two months; his appetite was good, and there was no alteration in his appearance; but changes of structure were going on; his legs became dropsical, and it was evident he was sinking from the effects of his disease. At the end of three months there was a defect and hesitation in his speech; all the symptoms of cerebral congestion rapidly set in, and two days after he died in a state of coma.

How did it happen that such a powerful organization should have fallen a prey to insanity! This question subsequently received an answer. We were informed that M. P. had married against the advice of his relations and friends, and that this had been a constant source of vexation and mortification. The murder of one of his relations at Rome by the mob, had also been a source of great grief to him; for in men of his temperament, the impossibility of revenging themselves becomes the cause of torment, such as cannot even be comprehended by other persons.

Hallucinations may show themselves in the maniac at the commencement of his disease; they may precede it, complicate it, terminate at the same time, or continue when it has ceased.

It sometimes happens that the illusion becomes converted into a hallucination, and *vice versâ*. A maniac mistakes the persons that are present for frightful animals; afterwards, by a natural process of

the mind, he detaches the image from the idea, and places it before his eyes; then, terrified by his own creation, with shrieks and cries he engages in a furious contest with the imaginary animal. At other times, the maniac, having mistaken a stranger for some one he was acquainted with, afterwards sees this person before him, and enters into conversation with him. These changes are also noticed in other forms of insanity.

In puerperal mania, or the insanity of child-bed, the most extravagant hallucinations of sight and hearing throw the patients into a state of violent agitation; they are tormented by the fear of death or of being poisoned, and undergo all the agonies of despair.

In an article * we have published on this disorder we have recorded the presence of hallucinations. Those of hearing are very common. The patients hear voices sounding in their ears, in some cases urging them to commit suicide. Out of one hundred and eleven cases of puerperal mania recorded at Bethlem, thirty-two had a tendency to suicide.

The hallucinations and illusions often explain the acts and resolutions of the maniac. He attacks you, because the illusion has converted you into the person of his enemy, or he imagines you mock and insult him. Another throws himself out of the window, because he thinks the street is level with the floor of his apartment, or he mistakes it for a flower garden.

Many lunatics, on their first admission, refuse their food, thinking it is poisoned. Some contemplate the heavens in a kind of ecstasy, for to their eyes the clouds are of pure gold, and in the midst of them are gorgeous palaces and mounted horsemen.

* *Folie des Femmes en Couche*.—*Bibliothèque des Médecines Praticiens*, vol. ix. p. 472.

In consequence of the agitation of the patient, his irritability, and the impossibility of obtaining replies from him, it is often very difficult to trace these eccentric or dangerous acts to their true causes; but they are none the less the result of hallucinations and illusions.

DEMENTIA.

SECT. I.—*Hallucinations in Dementia.*—If the meaning of the word dementia had always been restricted to the definition which is generally given of it in the present day, then the cases of insanity included under that head would rarely present the phenomena of hallucinations and illusions.

The different degrees which exist between the first weakening of the intellect and its complete obliteration are numberless. There are lunatics who have only a momentary incoherence, and then resume a conversation as if there was no defect whatever in their intellect. The symptoms of dementia only show themselves in these persons at longer or shorter intervals. What has most attracted our attention is that dementia presents itself under two types—the maniacal and the monomaniacal. This enables us to establish the following classification: *monomaniacal* dementia, *maniacal* dementia, and *complete* dementia; to which it is necessary to add, *senile* dementia.

Regarding dementia in this new light, it is scarcely surprising that our results should differ materially from those of MM. Aubanel and Thore; thus, while these gentlemen state that they have only observed one instance of hallucination in forty-five cases of dementia, in only twenty-one cases we have found hallucinations and illusions in no less than sixteen of them.

Example 46. Mademoiselle C., aged seventy-two, never showed any symptoms of derangement until

her seventy-first year. Instead of leading a sedentary life, according to her usual habits, she was continually changing her residence and travelling about. Her family could not persuade her to remain in one place, and she was therefore placed under my charge. This lady believed that some dishonest person had possessed himself of her papers, and had committed forgeries in order to obtain possession of her property. She likewise accused three other persons of being in league with him. Her conversation was unconnected, and her memory defective; but frequently she would converse in a rational manner, and these lucid intervals would last for days.

On questioning this lady, we learned that for some months, during the night, she had seen persons in her bedroom, who conversed in a way she could not understand, and disturbed her rest. "When I resided in the country," she said, "I was accompanied by persons of importance; sometimes they disappeared, then again they would be riding in cabriolets. Very often I met an attendant belonging to the château, who made his appearance as soon as I stepped into the street, and whose duty it was to protect me."

During her examination she spoke rationally, and the magistrates would have been exceedingly puzzled, if she had not alluded to the forgeries. When they were gone, she assured me it was a plot, for they were persons in disguise whom she had recognised.

Some days this lady, who still remembered the events of her past life, and gave reasonable answers to the questions which were put to her, became completely deranged; she believed the king had granted her a pension, and insisted she was only imprisoned in my house for the purpose of depriving her of her property. During the night she would often converse with imaginary persons; sometimes she

answered them in a respectful or friendly manner, while at other times she would insult them. One morning she assured me that an inmate, Madame D., had come to her in the middle of the night—(each person is fastened in a separate apartment)—to say she was the Goddess of Insanity, and that she had proclaimed this throughout the country. She then changed the subject, and pretended she was drawing a likeness of Destiny, that she was Madame Georges, that I ought to allow her to go out to counteract the forgeries. All these communications were made in a low and confidential tone of voice, lest the imaginary persons should overhear them.

The state of Mademoiselle C. remained the same for two years; she always believed she was the victim of others. Nearly every day she asked me to allow her to go out to attend her church; but her intention was to escape. This lady died at eighty years of age, retaining considerable firmness of character, but subject to the same hallucinations without the dementia having increased.

There are some cases of dementia in which the patients are only slightly affected by external impressions; they have lost the power of associating their ideas, and their memory is defective, but they are still capable of holding a conversation for a few minutes at a time. A lady who was in this state was troubled with hallucinations. She imagined that her brother, who had been dead for many years, lived in an adjoining room; she heard him groan and complain. She was convinced that he knocked at the walls, that he was dying; she would become greatly excited, run wildly about, calling to him, and uttering cries of lamentation. During the night she saw and disputed with people who struck her; in consequence of this, she never undressed. This lady complained that she was surrounded by disagreeable odours, and that

her food was poisoned; she would therefore only eat dry bread, and would drink nothing but water.

The *monomaniacal* form of the hallucination may continue to a very advanced stage of the disease. Madame M., aged eighty-one, whose case is related at page 77, has entirely lost her memory; she does not know her children, and her life, past and present, is a blank. During four years that she has been in my establishment the same hallucination has continued to torment her.

Dementia frequently presents itself under the *maniacal* type, and it is sometimes very difficult to distinguish between the two. One lunatic will seem to be a maniac who is already on the verge of dementia; while another will seem to be in a state of dementia who is still a maniac. When the disease increases, the diagnosis soon becomes clear; but the intermediate state may continue a long time, and give rise to considerable embarrassment.

Example 47. M. B., an artist of considerable celebrity, was attacked, fifteen years ago, with maniacal insanity, which has since passed into dementia. He has been several times restored to liberty, but when any political disturbance took place, his excitement always returned. At those times he had hallucinations of the senses of smell and taste; he imagined he was compelled to breathe an infected atmosphere, that persons wished to injure or poison him; he became suspicious, and shut himself up in his room. He would pace round it, with his sword, threatening to kill twelve or fifteen hundred people.

During his lucid intervals he would speak and write concerning his art in an agreeable manner, and in a way which gave no indication of the disorder of his mind. In his delirium he imagined he was an elector, and must go and vote; that he was a landed

proprietor, and that he was unjustly confined. He referred all his misfortunes to foreigners, and considered that, but for the preference shown to them, his works would have procured him the notice of his country. His memory began to fail, his conversation was unconnected, he saw persons and heard voices, which threatened him and filled him with alarm. By degrees these symptoms disappeared; he became collected; he would draw, paint, or play on the violin, and converse rationally. This state continued for eleven years. Latterly he has played music the whole of the night, and danced with the phantom company which assembles at his imaginary parties. His hallucinations remain the same.

Example 48. Madame Z., aged fifty, insane for more than ten years, believes herself appointed inspector-general; her conversation is generally unconnected, especially when it is continued for any length of time. This lady holds her head erect, speaks with an air of importance, and expresses herself in Italian. From time to time she has fits of rage because the telegraphs affect her in a way that degrades her, and surrounds her with fumigations which she wishes to avoid. She complains that people strike her, and every fresh violence increases her rage, by reminding her of the previous attacks. By means of acoustics her ears are assailed with indecent and insulting expressions. At times Madame Z. dresses herself in the most burlesque manner, and walks in a theatrical style. She fancies she is invested with the most important duties, keeps a strict watch, and reports everything which comes under her notice.

During the ten years which she has been an inmate of my establishment her acts of folly have always been the same; she frequently explains them in a

very plausible manner. The dementia has increased, but up to this time the hallucinations and illusions still continued.

In *complete* dementia, where the memory is nearly gone, where the passions and feelings are obliterated, and the patients pay a child-like obedience to their attendants, we may still detect the existence of hallucinations and illusions.

Example 49. M. C., aged sixty-three, has always been of weak intellect, and, at the same time, obstinate. His children have been obliged to separate from him. Arrived at the last stage of dementia, in which he recognises no one, he is brought to my establishment, because every night, when he goes to bed, he is terrified at the sight of murderers, who are going to kill him. While this idea occupies his mind, he continues to call out to the assassins, to shout for assistance, and to struggle, as if he was defending himself. This condition lasted for several months. Some days before his death the same hallucination again tormented him.

We attended a lady in a state of dementia for ten years, with whom it was impossible to keep up any communication, for she fell into a furious state whenever she was approached, and continued to utter all sorts of absurdities. Every night she disputed with persons who contradicted and annoyed her; these quarrels were violent in the extreme, and continued for hours together. It was easy to follow the course of the quarrel by means of the dialogue.

Senile dementia, which is only a variety of the last form, is also sometimes accompanied by hallucinations. We knew an old lady, eighty-two years of age, who from time to time was subject to a false sensation of a very singular character. This lady, whose room had a large white wall, told us she was very agreeably entertained by the sight of thousands

of people, who descended the wall for the purpose of going to a *fête*. They carried with them their dresses for the festival. The company consisted of men, women, and children. We have heard her cry out with delight at their number, the variety of their costumes, and the haste with which they descended. Gradually the number of the promenaders diminished: she only perceived a few solitary groups, and by degrees they all disappeared. We have since met with two similar cases in very old ladies.

SECT. II.—*Hallucinations in Dementia with General Paralysis*.—It may at first seem singular that the most severe form of insanity should be capable of being complicated with hallucinations. How, in fact, are we to believe that a man who cannot speak plain, whose memory is gone, who is blind, his mouth half open, his lips hanging down, his step tottering and uncertain, can be excited by anything? Nevertheless, experience shows that it does occur. What we have said at page 135, regarding the different degrees and types of dementia, will also apply to cases of deranged intellect accompanied by paralysis. We speak here only of paralysis with insanity, and not of that of the disease, which has been described some years back under the title of *progressive general paralysis without insanity*.

Examples of hallucinations in this kind of insanity are far from numerous, but there can be no doubt that some insane persons, with paralysis and in a state of dementia, have hallucinations of sight and hearing. Out of eight lunatics, paralysed and in a state of dementia, whom we have had in our establishment, four have been so affected.

Example 50. Madame —, aged sixty-five, belonged to a literary family, and has herself been distinguished by her writings. At the present time her conversation is unconnected, her speech hesitating,

and her memory gone ; but in the midst of this total wreck, the idea that she has been a poetess still survives. Every morning she tells me, in a voice full of emotion, that she has been visited by an angel clothed in white, who spoke to her. During the day she said to me, " My angel spoke to me, and engaged me to go out and visit my daughter." The angel is young, beautiful, and fair; it is a recollection of the past. At times she imagines she partakes of an excellent repast, and will describe to me all the dishes she has tasted. To hear her, you would suppose that she still assisted at the banquet. The meats on the table are exquisite ; they give forth the most savoury smells, and the wines are of the most celebrated growths. Unless she is speaking of her poems and her writings, her conversation wanders perpetually.

In the following case the person had arrived at the very worst stage of the disease, when he suddenly emerged from his speechless condition, and uttered cries and howls which nothing could allay.

Example 51. M. B., who has been insane and paralytic for nearly four years, seems to have entirely lost the power of speech. From time to time he utters hoarse, inarticulate cries ; this will last for fifteen days, and after that he will remain silent for a month. At times he recovers his speech, and utters a number of sentences, which all show that he is under the influence of a frightful hallucination. He believes there is a shark close at hand, and ready to devour him. His efforts to frighten the creature and drive it away are terrible to behold. He sends forth cries that may be heard a long way off, and dashes himself against the walls of his room ; his features are distorted, his eyes are starting from their sockets, and the sweat pours from his body. It is impossible to afford him any relief, and one is com-

pelled to remain a helpless spectator of a struggle which it is most distressing to witness.

This hallucination produced very serious results. One day he imagined that his sister, who anxiously attended upon him, was the shark; he rushed at her with a razor, and tried to wound her. Fortunately she was able to avoid his cuts; but one of his cousins, who was present at this frightful scene, was so affected by it, that she died five days after.

HALLUCINATIONS IN IMBECILITY, IDIOTISM, AND CRETINISM.

For the production of hallucinations it is necessary that certain faculties, amongst which the imagination holds an important place, should be able to perform their functions. But when the intellect is destroyed, as in the last stage of dementia, or where it has never existed, as in idiotism and cretinism, errors of the senses cannot take place.

A distinction must be made where the imbecile has some portion of intelligence—where, for instance, he has memory, is capable of being taught, or of observing; where he experiences fear and sometimes revenges himself. It seems to us beyond a doubt that reprehensible and criminal acts have been committed by imbeciles under the influence of hallucinations and illusions. The insane imbecile is unquestionably a credulous being, and this condition of his mind renders him a docile instrument in the hands of designing men; the examination of his mental faculties proves that he may be governed by hallucinations.

CHAPTER VI.

HALLUCINATIONS IN DELIRIUM TREMENS.

THE effect of alcoholic liquors on man are too well known to render it necessary for us to dwell upon them here; we shall therefore confine ourselves to noticing some particulars concerning the insanity which they give rise to.

In those lunatic asylums which are devoted to the reception of the middle classes of society, one-tenth of the inmates, says M. Royer-Collard,* become insane through the abuse of spirituous liquors or wine. At Charenton the number of men insane from this cause is four times that of the women. M. Bayle attributes to the same cause one-third of all the mental diseases which have come under his notice.† It is important to remember that in some individuals this propensity to drink does not show itself until after the appearance of the mental disease; thus in some females of most estimable character it makes its appearance at the change of life.

In the houses for the reception of pauper lunatics these proportions are still greater. Out of 1679 insane admitted into the Bicêtre from 1808 to 1813, M. Ramou—formerly house-surgeon to the hospital—considered that 126 of these were due to excessive drinking; while, according to M. Esquirol, out of 264 females at the Salpêtrière, 26 were to be attri-

* H. Royer-Collard: *De l'Usage et de l'Abus des Boissons fermentées et distillées*.—*Thèse de Concours*. Paris, 1838.

† Bayle: *Traité des Maladies du Cerveau et de ses Membranes*. Paris, 1826.

buted solely to the abuse of wine or spirits. The functional disorders which are produced in the insane from excessive drinking manifest themselves under many different forms ; but those only will be noticed here which relate to sensation, and which show themselves by illusions and hallucinations of the senses. These patients see objects double ; everything around them is in motion ; they are haunted by shadows and spectres ; they hear the sound of many voices, or of separate noises ; they believe their food is poisoned, and they are annoyed by disagreeable odours.

M. Viardot, translator of the *Nouvelles Russes* of M. Gogol, says that the Zaporogh Cossacks, who indulge in the immoderate use of spirituous liquors, are often attacked with *delirium tremens*, and that they are then beset with demoniacal visions. He mentions the case of one man who saw enormous scorpions stretching out their claws, endeavouring to lay hold of him, and who died in convulsions on the third day, when he thought they had actually seized him. (*Revue des Deux Mondes*.)

The existence of these peculiar and distressing hallucinations has been commented on by the writers of every country. We read in the *American Journal of Insanity*, that all kinds of animals introduce themselves into the room of the sick man ; they glide into his bed, or walk over the coverings, or threaten and torment him with hideous grimaces.*

From the numerous cases of this kind which are brought in the course of every year to my establishment, mostly from amongst publicans, I have selected the following :—

Example 52. M., aged twenty-seven, stout, small, and of a lymphatic temperament. In consequence of his occupation, he had been in the habit of drinking

* *Annal. Med.-Psych.* p. 466. Juillet, 1850.

large quantities of brandy. Three days before his admission into my house his friends perceived that he stuttered and was affected with a general trembling. On the day of his admission his symptoms had greatly increased; the walls were covered with skeletons, phantoms, and devils, who climbed up them and then disappeared. Sometimes this appearance was confined to a space not larger than a sheet of paper. The objects which were before him became transformed in a most extraordinary manner. Thus he brought his medical man a jug and a woman's cap, which he declared had assumed the form of certain persons. In his delirium he imagined he saw his wife committing the most sanguinary outrages. This illusion greatly excited him. He fancied he heard the voices of the dying. It was under these circumstances he was brought to my establishment.

When I questioned him he trembled violently, and related to me the visions he had seen. His wife, he said, had denied their existence, but this was mere dissimulation on her part. He pointed them out with his finger, and asked me if I did not see them. During the whole night he was stooping down to seize all kinds of objects, which issued from the floor of the room. Presently he would shriek out, frightened by the horrible aspect of the phantoms; then he would signal others to approach, that they might mingle together. I have noticed above the frequency of this symptom, and shown that it mostly consists of the figures of animals, reptiles, or insects.* Two baths, each of eight hours' duration, combined with the irrigation of cold water, was sufficient to cure this man, upon whom twenty-five drops of opium had produced no effect.

* Brierré de Boismont : *De l'Hydropisie chez les Aliénés buveurs, et de sa Guérison par l'Usage modéré du Vin et de l'Eau-de-vie—Gazette des Hôpitaux*, 8 Août, 1844.

Example 53. "I was called upon," says Dr. Alderson, "some time ago to visit Mr. —, who at that time kept a dram-shop. Having at different times attended, and thence knowing him very well, I was struck with something singular upon my first entrance. He went upstairs with me, but evidently hesitated occasionally as he went. When he got into his chamber, he expressed some apprehension lest I should consider him as insane, and send him to the asylum at York, whither I had not long ago sent one of his pot-companions. Whence all these apprehensions? What is the matter with you? Why do you look so full of terror? He then sat down, and gave me a history of his complaint.

"About a week or ten days before, after drawing some liquor in his cellar for a girl, he desired her to take away the oysters which lay upon the floor, and which he supposed she had dropped. The girl, thinking him drunk, laughed at him, and went out of the room.

"He endeavoured to take them up himself, and, to his great astonishment, could find none. He was then going out of the cellar, when at the door he saw a soldier, whose looks he did not like, attempting to enter the room where he then was. He desired to know what he wanted there; and upon receiving no answer, but, as he thought, a menacing look, he sprung forward to seize the intruder, and, to his no small surprise, found it a phantom. The cold sweat hung upon his brow—he trembled in every limb. It was the dusk of the evening; as he passed along the passage the phantom flitted before his eyes; he attempted to follow it, resolutely determined to satisfy himself; but as it vanished there appeared others, and some of them at a distance, and he exhausted himself by fruitless attempts to lay hold of them. He hastened to his family, with marks of terror and

confusion; for though a man of the most undaunted resolution, he confessed to me that he never had before felt what it was to be completely terrified. During the whole of that night he was constantly tormented with a variety of spectres, sometimes of people who had been long dead, and at other times of friends who were living; and harassed himself with continually getting out of bed, to ascertain whether the people he saw were real or not. Nor could he always tell who were and who were not real customers, as they came into the rooms in the day-time, so that his conduct became the subject of observation, and though it was for a time attributed to private drinking, it was at last suspected to arise from some other cause; and when I was sent for, the family were under the full conviction that he was insane, although they confessed that, in everything else, except the foolish notion of seeing apparitions, he was perfectly rational and steady; and during the whole of the time that he was relating his case to me—and his mind was fully occupied—he felt the most gratifying relief, for in all that time he had not seen one apparition; and he was elated with pleasure, indeed, when I told him I should not send him to York, for his was a complaint I could cure at home. But whilst I was writing a prescription, and had suffered him to be at rest, I saw him suddenly get up, and go with a hurried step to the door. ‘What did you do that for?’ He looked ashamed and mortified. He had been so well whilst in conversation with me, that he could not believe that the soldier whom he saw enter the room was a phantom, and he got up to convince himself.

“I need not here detail particularly the medical treatment adopted; but it may be as well just to state the circumstances which probably led to the complaint, and the principle of cure. Some time previously he

had had a quarrel with a drunken soldier, who attempted, against his inclination, to enter his house at an unseasonable hour, and in the struggle to turn him out, the soldier drew his bayonet, and, having struck him across the temples, divided the temporal artery; in consequence of which he bled a very large quantity before a surgeon arrived, as there was no one who knew that, in such a case, simple compression with the finger upon the spouting artery would stop the effusion of blood. He had scarcely recovered from the effects of this loss of blood, when he undertook to accompany a friend in his walking-match against time, in which he went forty-two miles in nine hours. Elated with success, he spent the whole of the following day in drinking; but found himself, a short time afterwards, so much out of health, that he came to the resolution of abstaining altogether from liquor. It was in the course of the week following that abstinence from his usual habits that he had the disease. It kept increasing for several days, till I saw him, allowing him no time for rest. Never was he able to get rid of these shadows by night when in bed, nor by day when in motion, though he sometimes walked miles with that view, and at others got into a variety of company. He told me he suffered even bodily pain, from the severe lashing of a waggoner with his whip, who came every night to a particular corner of his bed, but who always disappeared when he jumped out of bed to retort, which he did several nights successively. The whole of this complaint was effectually removed by bleeding with leeches, and active purgatives. After the first employment of these means he saw no more phantoms in the day-time, and after the second, only once saw his milkman in his bedroom, between sleeping and waking. He has remained perfectly rational and well ever since, and can go out in the

dark as well as ever, having received a perfect conviction of the nature of ghosts.”*

The hallucinations vary greatly; they are, as has been already remarked, the reflection of the character and habits of the invalid. Sometimes, however, they originate in an association of ideas, which a matter of chance has given rise to.

The hallucinations occasioned by drinking may produce very serious results. M. R. had experienced great domestic troubles, which he endeavoured to forget by plunging into continual drunkenness, a habit which soon affected his mind. One day he saw an extraordinary figure, which made him a sign to follow it; he rose, pursued it, and fell into the street; he had, in fact, gone through the window. He was brought to me, completely stunned by his fall; he thought he still saw the phantom, and answered the questions which were put to him in a confused manner. A few days' confinement and abstinence restored his reason.

Writers who have treated of this disease have recorded many examples of these derangements of the sensations. It may, in fact, give rise to a vast variety of hallucinations. This complication of the disorder may show itself at the commencement of the insanity, and it is important to bear this in mind, for if one patient falls through a window, thinking that he is following some strange figure, it is equally possible for another to attack a person whom he mistakes for an enemy or a monster.

It may be said, Why separate the hallucinations of drunkenness from those produced by the action of certain drugs? The reason is this:—

The delirium of drunkenness is a very frequent disease, and shows itself accompanied by symptoms

* *Edinburgh Medical and Surgical Journal*, vol. vii. p. 288. 1810.

of insanity, of which the primary cause—that is, the abuse of intoxicating liquors—may itself be only a symptom of insanity. On the other hand, the hallucinations produced by drugs are temporary: we rarely meet with them in this country, and the effects of many of these agents still require to be investigated. Besides this, their action on the body is very different from that of intoxicating liquors, while insanity does not in reality form a part of their symptoms; so that, until further observations have been made, these hallucinations are best considered in a separate chapter.

CHAPTER VII.

HALLUCINATIONS IN NERVOUS DISEASES, NOT CONSTITUTING INSANITY.

HAVING now examined the subject of hallucinations in relation to the principal forms of mental disease, we pass on to the consideration of them in connexion with certain nervous affections which, in some respects, verge upon insanity. In this series only those diseases will be noticed which present the phenomena of hallucinations most frequently, or in which they present some marked peculiarities.

1. *Catalepsy in relation to Hallucinations.*—The difficulty which attends the existence of hallucinations in catalepsy arises from the changes which the intellectual faculties undergo in this singular state. In fact, they are generally more or less completely suspended. Nevertheless, our own experience and that of others prove that there are some few cataleptics who have dreams or visions concerning objects which have strongly affected them. In a case recorded in the memoirs of the Académie Royale des Sciences, the catalepsy was produced by anxiety concerning an important lawsuit. During the attack the patient gave an accurate account of his legal affairs. Dr. Hamilton, in one of his essays (*Revue Britannique*), has related the history of a young girl who, when she was in this state, heard all that was said around her.

2. *Epilepsy in relation to Hallucinations.*—The frequent complication of epilepsy with insanity would lead us to expect the occurrence of hallucinations.

In the tables drawn up at the Salpêtrière, Esquirol found that, out of three hundred epileptic patients, more than half were insane.

Many of these patients, before they were entirely deprived of sensation, had various hallucinations; they imagined they saw luminous bodies, which made them fearful of being burnt. They beheld dark objects, which gradually enlarged, and threatened to envelope them in total darkness; they heard a noise like thunder, the roll of drums, the clatter of arms, and the tumult of an engagement; they smelt the most noxious odours, and complained they were struck and covered with blows. These hallucinations caused them the greatest alarm. Perhaps it is this feeling, adds Esquirol, which gives to the physiognomy of most epileptics that expression of terror or of indignation which is peculiar to these patients during their attacks.

These remarks did not escape the notice of Hibbert and of Paterson, who have specially called attention to the existence of hallucinations in epilepsy. Dr. Gregory, in his lectures, speaks of a patient who was "liable to epileptic fits, in whom the paroxysm was generally preceded by the apparition of an old woman in a red cloak, who seemed to come up to him and strike him on the head with her crutch; at that instant he fell down in the fit."*

Amongst the patients we have attended, we have met with many in whom the attack was preceded by an apparition, and others in whom the hallucination succeeded the attack.

Example 54. M. L. was seized ten years ago with monomania of a melancholy character, since which he imagines that he is subject to the persecutions of relentless enemies. He often hears them making

* Paterson : *Loc. cit.*

disgusting remarks to him, and they prevent his sleeping by their wicked proposals. From his childhood this patient was subject to irregular attacks of epilepsy, which were often preceded by a hallucination, resembling a flash of lightning. The moment before losing his consciousness, he used to see the figure of a demon, which approached him like the shadows of a phantasmagoria; he then uttered a loud cry, saying, "Here is the devil!" and fell on the ground.

Sometimes strange figures address the epileptic; they insult him or command him to do a certain act. It is highly probable that many of the crimes committed by these unfortunate persons, and for which some have been severely punished, were the results of hallucinations of hearing and of sight.

Example 55. Jacques Mounin, of Berne, was liable to epileptic fits. At their termination he showed symptoms of great excitement; and after one of these attacks he rushed like a madman into the country, and successively assassinated three men. He was followed, secured, and thrown into prison, where he was interrogated as to the reason for his actions. Mounin stated that he perfectly recollected killing the three men, especially one who was his relative, which he very much regretted. He said that, during these paroxysms of fury, he saw himself surrounded by flames, and that the colour of blood delighted him.*

Several lunatics have told us they were dazzled by the sight of a large crimson halo, which shone like lightning previous to the attack. In the majority of the cases we have recorded the hallucination preceded the attack.

M. Bellod† has quoted the case of a young man,

* Briere de Boismont: *Observations Médico-legales sur la Monomanie homicide*, p. 24. Paris, 1827.

† *Annal. Med.-Psych.* p. 384. Nov. 1843.

who, two or three days before his fits, saw and heard his mother and his sister, with whom he conversed. "The paroxysms of epilepsy," says Conolly, "are often preceded by a spectrum; and the state of the brain then existing, whatever it be, being present in other instances without being followed by the paroxysm, has often been the origin of a belief in supernatural appearances. I know a gentleman who, in a state approaching to fainting, sometimes induced by cupping, and sometimes by pain, sees the most lovely landscapes displayed before him." *

Some years ago we had under our care a gentleman from the country; he was a powerful, well-formed man, and came to be treated for attacks of epilepsy, which occurred every month. He told us that, during one of these attacks, when travelling in the country in harvest time, he had seized a scythe, and that, rushing through the fields with it, he cut down everything that came in his way, urged on by a voice which told him to act in this manner. After passing through a number of fields, he stopped, overcome by fatigue, and laid himself down by a wall, where he fell asleep. What could have prevented this man from committing some terrible crime?

M. Brachet, who has given a good description of *eclampsia*† in infants, notices, as precursors of the attack, the occurrence of frightful dreams, from which the child starts up with an expression of terror and cries of alarm.

In the *eclampsia* which occurs towards the end of pregnancy, or during and after delivery, hallucinations and illusions are very frequent.

3. *Hallucinations in Hysteria*.—There is no nervous

* Conolly : *Opus cit.* p. 240.

† *Eclampsia* is a peculiar convulsive disease of infancy, occurring sometimes as early as the fifth month.—See Dr. Tanner's *Diseases of Infancy and Childhood*, p. 271. London, 8vo, 1848.

affection which presents a greater variety of phenomena than hysteria. When listening to the monologues of hysterical patients, we may often detect them speaking or replying to beings whom they see, or with whom they imagine they are conversing ; at other times they complain they are breathing a foetid atmosphere, and that everything has a disagreeable taste.

The hallucinations which occur in hysteria may be divided into two series ; in the one the reason is unaffected, in the other there is insanity.

Example 56. Madame C. has for many years been subject to attacks of hysteria. At the time of their occurrence she is timid, anxious, and alarmed, and at length her fears become so extreme that she does nothing but call out for help. This excessive terror is caused by the horrible phantoms which show themselves during the attack, and who mock, insult, and threaten to strike her.

Hibbert, in his work on *Hallucinations*, says, that when the excitement of hysterical women is at its height, its effects are similar to those produced by the nitrous oxide gas, which is considered to have a peculiar influence on the blood. This writer speaks of a woman, whose case is related by Portius, who was always warned of an hysterical attack by the appearance of her own image, as in a mirror.

Sauvages states that during the paroxysm the patients are in the habit of seeing frightful spectres.

M. Michéa says, that hallucinations were very common in the epidemic hysteria which attacked the female proselytes of Elizabeth of Louviers.*

Hysteria may exist with insanity, nor are such cases uncommon ; it is, therefore, necessary to ascertain to which disorder the hallucinations belong. When they

* Michéa : *Delire des Sensations*, p. 298. Paris, 1846.

show themselves as precursors of, or during the attack, and cease with it, then there can be no hesitation in regarding them as a complication of hysteria.

Example 57. Mademoiselle S., aged 46, believes she is the cause of all the evil which happens in the world. To hear her, one would suppose she had committed every possible crime. "God," she says, "has forsaken her, and given her over unto Satan." This aberration of the intellect, which first showed itself in the form of melancholy, is now characterized by singing of songs, by recitations, and monologues, spoken with extreme volubility and at the summit of the voice. Mademoiselle S. is conscious of the absurdity of this conduct, and feels that it may justly be regarded as insanity; but she is compelled by an irresistible impulse to utter these things aloud. These periods of excitement are succeeded by strong hysterical attacks, in which she experiences long-continued and violent convulsions. The spasm commences in the womb. She asserts that her disease has its seat in the abdomen. During the attack, the attendants become transformed; she sees hideous phantoms, or the devil makes his appearance; she fancies she is possessed, utters piercing shrieks, and prays to be delivered from the apparitions; she alternately laughs and weeps, and then, at the end of some hours, returns to her usual state.

In many insane hysterical women who have come under our notice, the hallucinations were connected with ideas of love; while in others, who had a religious tendency, they took the form of angels or devils. In this respect the hallucinations only followed the laws by which they are usually governed.

Hysteria, in insanity, often shows itself with erotomania and nymphomania. It is probable that the instincts and passions, which have hitherto been controlled by education, now burst forth with the greater

violence in consequence of the restraint they have so long undergone.

The hallucinations occur most commonly along with the premonitory symptoms of the hysteria, but they may also take place during the attack, when the mental faculties are partially retained; they may also show themselves at its termination. The hallucinations of hearing and of sight are the most common, but all the senses may be involved; it is the same with regard to illusions.

4. *Hallucinations in Hypochondriasis*.—The hypochondriac, who, from his moral condition, becomes, as it were, the focus of all kinds of diseases, is necessarily predisposed to hallucinations and illusions. His constant and uninterrupted contemplation of the various forms of disease is most favourable to their production. It is a common thing for these persons to complain of explosions, whistlings, musical sounds, and other extraordinary noises in the head. “They declare,” says M. Dubois d’Amiens, “that their brain is in a state of ebullition, that it is dried up and hardened, and maintain that they are on the point of losing their sight and their hearing.”

Some imagine they perceive a snake or a fish moving about their person. A lady, whose case has been reported by M. Falret, said her skin looked as if it was covered with scales like those of a carp; but she corrected this impression by the sense of touch. Some complain that they are alternately hot and cold, either simultaneously or successively, in different parts of their bodies.

Zimmerman, the celebrated writer and physician, who fell into a hypochondriacal condition, continually complained of the state of his digestive organs. His work on *Solitude* is filled with melancholy ideas, which were increased by the French Revolution. This state of things was followed by wakefulness, optical illusions,

and the appearance of phantoms during the night. He had trembling and giddiness, increased by the use of coffee; the least exertion was followed by fainting; there was a want of moral firmness and of confidence in his own opinions; there was a slight confusion in his ideas, and a loss of memory, with a timidity and nervous weakness which strongly contrasted with his previous character.

In addition to these numerous symptoms arising from hypochondriasis, he exhibited at an early period a disposition to melancholy in his extreme love of solitude. This propensity afterwards increased until it assumed an exclusive form of insanity, producing a continual fear of seeing some one enter his house for the purpose of robbing him.*

Example 58. M. L. has been tormented for more than twenty years with the idea that he has a serious disease of the stomach and intestines, which, however, has not deprived him of an excellent appetite for whatever comes before him. He even perceives a tumour in the left hypochondrium, which M. Louis and other medical men are unable to detect. Two years ago he began to imagine he was surrounded by enemies, and that everybody regarded him with suspicion, and made grimaces at him. He has frequently thought he was insulted and threatened, and has consequently annoyed inoffensive persons, who had not even looked at him.

Example 59. M. J., aged twenty-two, a teacher of German, had suffered for some years from pains in the bowels. The chief symptom was a kind of obstruction and pain, which he had vainly endeavoured to get rid of. This young man, who had received an education superior to his present position, had met with all kinds of obstacles to his success in life.

* Loyer-Villermay : *Traité des Maladies Nerveuses et en particulier de l'Hystérie et de l'Hypocondrie*, t. i. p. 421.

A combination of physical and moral suffering had produced a disordered state of the intellect, for which he was brought to our establishment.

On his entrance he told us that the visceral disease had undoubtedly produced a state of hypochondriasis, and that this, as it increased, had at length affected his brain, and given rise to incoherent ideas and unmeaning acts. His constant idea was, that his friends had produced his illness, that they had subjected him to magnetic influences, and that they had at length placed a magnetizer in his inside. He endeavoured to explain to me the operations which the magnetizer carried on within him. In listening to his narrative, it was most interesting to trace the chain of ideas by which he had gradually arrived at the notion which now possessed him. He held conversations with the magnetizer, whom he could not compel to leave him.

Two blisters to the legs, good living, and a judicious employment of his mind, produced a rapid amendment, which soon enabled us to restore him to his family.

5. *Hallucinations in Chorea*.—Hallucinations are very rare in chorea as it occurs in the present day. It was, however, quite the reverse in the epidemic chorea of the Middle Ages. During the dance, says M. Hecker, these invalids saw apparitions; they were insensible to all external impressions, and their imagination presented to them spirits, whose names they pronounced, or rather shouted out. At a later period many of them declared they were plunged in a river of blood, and that that was the reason they jumped so high. Others, during their ecstasy, saw the heavens open, and beheld the Virgin and the Saviour on his throne; these visions varying in form according to the different impressions which the religious

creeds of the period had produced on their imagination.*

6. *Hydrophobia*.—M. Trollet has mentioned several examples of hallucinations in this class of patients, who had been under his care in the hospital at Lyons. One of them expired violently striking his bed, thinking that he was struggling with a rabid wolf. Another fought with an enraged animal and died in the midst of the conflict.†

* Hecker : *Mémoire sur la Chorée du Moyen-age*, traduit de l'Allemand par M. Ferdinand Dubois.—*Annal. d'Hyg. et de Médecine Légale*, vol. xii. p. 314. 1834.

† Trollet : *Nouveau Traité de la Rage*. Paris, 1820.

CHAPTER VIII.

HALLUCINATIONS IN NIGHTMARE AND DREAMS.

HALLUCINATIONS IN NIGHTMARE.

ANY one who has carefully studied nervous diseases, will have little doubt of the analogy which exists between nightmare and insanity; the curious facts which we have witnessed leave no doubt in our own mind upon the question. A distinguished writer, when attacked with nightmare, imagined he was leaping in the air. We have seen him, at these times, with his hair on end, his countenance filled with terror, and uttering inarticulate sounds; when he spoke, he would say, "what a wonderful thing, I fly like the wind, I am passing over mountains and precipices." For some moments after he was awake he still imagined he was sailing through space.

A particular species of nightmare, which we have often observed, consists in the sensation of flying close to the surface of the ground. The person seems to be carried along with the greatest rapidity, but the enemy, or the danger, from which he flies, pursues him as quickly, and always keeps close to him. The alarm wakes him up, he feels fatigued, and as if he had gone a long distance.

Distressing emotions will produce nightmare in nervous persons. A young and delicate lady, of a susceptible temperament, avoided all alarming and distressing tales, for whenever she heard an anecdote of this kind, her rest was sure to be disturbed. To-

wards the middle of the night she would become restless, groan, and utter some unintelligible words; her body would be in a profuse perspiration, and she would exhibit symptoms of extreme agitation. Her husband was compelled to awaken her, when she would cry out with terror, and imagine she saw thieves and assassins, who were about to destroy her.

In childhood and youth nightmare often assumes the following form: the individual who is attacked, fancies he is on the edge of the bed, or of a precipice, and is about to fall. Nothing can save him from his danger; he sees with horror the opening gulf, an irresistible force is pushing him into it, and he awakes from the shock of his fall. Sometimes the images which surround the child are of a happy nature, and he laughs with delight.

At other times there are robbers in the person's apartment; he wishes to fly, but finds an irresistible force binds him to the spot. The person who is a prey to this kind of hallucination, is in a state of violent agitation; he endeavours to call for help, but his voice is stifled in his throat, and he finds himself speechless. The most imminent danger, or even death itself, may form the termination of the crisis; the person wakes up in a state of alarm, and with his body bathed in a profuse perspiration; his pulse is quickened, he feels a sensation of choking and discomfort; these feelings pass off in a few seconds.

Amongst the various forms of nightmare we must not omit that in which the person believes he is condemned to death; he sees all the preparations made for his execution, he mounts the scaffold, his head falls, and yet he continues to retain his consciousness, as if nothing had happened.

A peculiarity, which we have not seen noticed elsewhere, is, that the individual who has had the nightmare, may be tormented with it for several suc-

cessive nights at the same hour and under the same form. A lady had a feeling of discomfort upon going to sleep; soon after she would see some one pursuing her for the purpose of killing her. She started from her sleep with the fright. The same vision occurred for several successive nights. She dreaded going to bed; her rest was disturbed; and, in spite of herself, she yielded to the influence of the phantom. By degrees this miserable sensation passed away, and she returned to her usual state. A young man told us that for several successive nights men came and placed themselves at the foot of his bed in order to remove his bed-clothes; a struggle ensued between them, which terminated by their carrying them away: when he was completely uncovered, he awoke.

In other cases, the hallucinations of nightmare, however distressing they may be, do not show themselves by any external movements. A medical man, who was in the habit of reading in bed, has had his wife tell him, on her waking up, that she had had a long and frightful nightmare: he had not, however, perceived her to be disturbed in the slightest degree.

Sometimes the persons are conscious that what happens to them is not real; they reason as though they were awake, and endeavour to prove that the sensations are false. A young lady saw the wall open, and from the aperture there emerged a death's head, which placed itself upon a skeleton, and at the same time advanced towards her. Satisfied that this apparition was an illusion, she would reason with herself and endeavour to allay her fears: the matter terminated by her waking up.

Writers have described a variety of nightmare, in which a cat, or some other animal, or a monster, is supposed to be placed upon the chest or stomach. Under these circumstances a violent oppression is

felt in these parts ; the sufferer tries to rid himself of the imaginary weight, which threatens to stifle him, and his countenance expresses the greatest alarm.

In the examples which have hitherto been mentioned, the hallucinations produced by nightmare have ceased when the person has woke up ; but they may continue in the waking state, and be mistaken for realities. Lastly, nightmare may be complicated with insanity.

Example 60. In a convent at Auvergne, an apothecary, who was sleeping in a room where there were several other persons, had an attack of nightmare, and in consequence he accused his companions of having thrown themselves upon him, and endeavoured to strangle him. His companions denied the charge, and declared he had passed the night without sleeping, and in a state of violent agitation. To convince him, they placed him in a room by himself, having first given him a good supper, and made him partake of indigestible food. He had the same attack ; but this time he declared it was produced by a demon, whom he minutely described. There was no means of disabusing him of this idea but by subjecting him to a regular course of treatment.*

Epilepsy, hypochondriasis, mania, hysteria, and somnambulism, have sometimes the nightmare as a precursory symptom ; while at other times it accompanies them. Sensual dreams seem to be associated with nightmare.

Example 61. An individual, says Jason, lately came to me, saying : “ Sir, if you do not assist me, what is to become of me, I am wasting away, you see how pale and thin I am ; I am nothing but skin and bone, I who had always a good figure and was moderately stout.”—“ What is the matter with

* Schoenckius : *Obs.* 253.

you?" I asked; "to what do you attribute your disease?"—"I will tell you," he replied, "and you will certainly be surprised. Nearly every night, a female, whose person is not unknown to me, comes close to me, throws herself on my chest, and presses me so violently that I can scarcely breathe; if I cry out, she stifles me, and the more I endeavour to call out, the less am I able to do so. I soon lose all power in my limbs, and she holds me bound and fixed to the spot."

"There is nothing astonishing," I replied—I knew immediately that it was nightmare—"all this is only a phantom, and the effect of the imagination——" "A phantom!" he cried, "an effect of the imagination! I am telling you of what I have seen with my eyes, and touched with my hands. Frequently, even when I am awake, and with all my senses about me, I have seen her come and throw herself upon me; it is in vain that I try to repulse her; fear, anxiety, and her strength being greater than mine, throw me into such a state of languor, that I am quite incapable of defending myself. I have sought everywhere to obtain relief from this miserable condition."

I vainly endeavoured to disabuse this man of his insane idea; but after two or three conversations, he began to be convinced of the nature of his malady, and to entertain hopes of being cured.*

The hallucinations of nightmare sometimes show themselves in the form of an epidemic.

Example 62. "The first battalion of the regiment of Latour-d'Auvergne, of which," says Dr. Parent, "I was the surgeon, was quartered at Palmi in Calabria, when it received peremptory orders to march with all despatch to Tropea, and there oppose the landing of troops from the enemy's flotilla, which had threatened

* Jason: *De Morbis Cerebri*, &c., cap. xxvi., et Schœnckius: *Obs.* 253.

these parts. It was in the month of June, and the troops had to traverse nearly forty miles of country. The battalion started at midnight, and did not arrive at its destination till about seven o'clock in the evening, having scarcely rested, and having suffered much from the heat. On its arrival its rations and quarters were ready prepared.

“As this battalion had come the furthest, it was the last to arrive, and consequently had the worst barracks assigned to it, eight hundred men being placed where usually only half that number would have been lodged. They were huddled together on straw placed upon the ground, and as they had no coverings, they could not undress themselves. It was an old deserted abbey. The inhabitants had previously warned us the battalion would not be able to rest, for that spirits assembled there every night, and that already other regiments had failed in the experiment. We merely laughed at their credulity; but what was our surprise, about midnight, to hear the most frightful cries issue from all parts of the building, and to see the soldiers rushing out in the greatest alarm! I questioned them as to the cause of their fear, and they all told me the devil dwelt in the abbey; that they had seen him enter through an opening of the door of their chamber in the form of a large black dog with curly hair, who had bounded upon them, ran over their chests with the rapidity of lightning, and disappeared on the side opposite to the one at which he had entered.

“We ridiculed their fears, and endeavoured to satisfy them that the event depended upon simple and natural causes, and was nothing more than the result of their imagination. We were quite unable to convince them, or to induce them to re-enter their quarters. They passed the remainder of the night on the seashore, and scattered about in different parts

of the town. The next day I again questioned the serjeants, and corporals, and some of the oldest soldiers. They assured me they were not persons to give way to fear, nor did they believe in spirits or ghosts, yet they seemed to me to be perfectly convinced that the scene which had taken place in the abbey was no effect of the imagination, but a real event. According to these men, they had scarcely fallen asleep when the dog entered; they saw him quite plainly, and were almost suffocated when he leaped upon their chests.

“ We remained the whole of that day at Tropea, and the town being full of troops, we were obliged to retain the same quarters: we could only persuade the soldiers to go to rest by promising to pass the night with them. I retired at half-past eleven with the major of the battalion; the officers through curiosity were scattered about in the different rooms. We had no expectation that the scene of the preceding night would be renewed. The soldiers, who were re-assured by the presence of their officers, who kept watch, had fallen asleep, when, at one o'clock in the morning, from all the rooms at the same time, the same cry came forth, and the men who had seen the dog jump on to their chests, fearful of being suffocated, left their quarters, resolved not to return to them again. We were up, wide awake, and on the watch to see what would happen; but, as may easily be supposed, nothing made its appearance. The enemy's flotilla having sailed away, we returned the next day to Palmi. Since the event which has just been recorded, we have traversed the kingdom of Naples at all periods of the year, our soldiers have often been crowded together in the same way, but this phenomenon has never shown itself again.”*

* *Grand Dictionnaire des Sciences Médicales*, vol. xxxiv., Art. ‘*Incube*,’ obs. communiquée par M. le docteur Parent.

It is probable that the forced march and the great heat had combined to affect the respiratory organs, and had predisposed them to nightmare (incubus, ephialtes), favoured also by the uncomfortable locality where they were obliged to sleep with their clothes on, by the rarefaction of the air, and possibly also by its containing some noxious gas.

HALLUCINATIONS IN DREAMS.

The analogy which exists between the hallucinations of dreams and of the waking state, have induced those writers who consider a hallucination as a pathological phenomenon, to range the two series in the same category. An English writer, who has maintained this theory, says, that in both cases the horses have run away with the carriage, but, with this difference, that in insanity the driver is drunk, while in dreams he is asleep. (*The Antiquary*, vol. i. p. 189.)

If this manner of regarding the question was admitted, it would follow that no person could escape the charge of insanity, for those whom it spares in the daytime would be more or less attacked by it during the night. The absoluteness of the proposition is its best refutation. The act of dreaming, in the great majority of cases, is a purely physiological condition; it presents itself as a continuance of the operations of the thinking principle. To prove this, it is sufficient to produce examples of mental operations, places, and actions, which have been conceived and executed during sleep. Dreams should, therefore be divided into two series, according as they are physiological or pathological.

The condition of sleep necessarily modifies the nocturnal hallucinations. In fact, in dreams, man is no longer master of his will or of his movements; in general the senses are in abeyance; he loses the power of identification; he confounds time and space;

he believes without surprise in the most extravagant things, both as regards persons and events; he has no power of fixing his attention; his imagination is unbounded; his memory often extraordinary. All these psychological conditions are met with in dreams, and establish a difference between them and the hallucinations of the waking state.

Voltaire imagined one day that he had dreamed the first canto of the *Henriade* different to what he had composed it. Struck with this singularity—"I said in a dream," he writes, "things which I could scarcely have said when awake; I must, therefore, have had thoughts and reflections in spite of myself, and without having taken the least part in them. I had neither will nor liberty, and yet I associated my ideas with propriety, and sometimes with genius."

The hallucinations of dreams frequently show themselves in the state between sleeping and waking. Purkingie and Gruthuisen have termed them the *elements of dreams*. Cerebral congestion seems favourable to their production; but to make a general proposition of this statement is contrary to experience, for thousands of persons dream without having any signs of congestion.

The subject of a dream may be the precise, or nearly precise, representation of what was the subject of the hallucination, just as the subject of a hallucination may be the exact reproduction of what formed a dream.

Abercrombie, in his work *On the Intellectual Powers*, is of opinion that dreams and hallucinations are closely allied. In support of this doctrine he has related the following case:—"An eminent medical friend, having sat up late one evening, under considerable anxiety, about one of his children who was ill, fell asleep in his chair, and had a frightful dream, in which the prominent figure was an im-

mense baboon. He awoke with the fright, got up instantly, and walked to a table which was in the middle of the room. He was then quite awake, and quite conscious of the articles around him; but, close by the wall, in the end of the apartment, he distinctly saw the baboon making the same grimaces which he had seen in his dream; and the spectre continued visible for about half a minute.”*

The analogy between dreams and hallucinations, says Walter Scott, are numerous; thus “any sudden noise which the slumberer hears, without being actually awakened by it—any casual touch of his person occurring in the same manner,—becomes instantly adopted in his dream, and accommodated to the tenor of the current train of thought, whatever that may happen to be; and nothing is more remarkable than the rapidity with which imagination supplies a complete explanation of the interruption, according to the previous train of ideas expressed in the dream, even when scarce a moment of time is allowed for that purpose. In dreaming, for example, of a duel, the external sound becomes, in the twinkling of an eye, the discharge of the combatants’ pistols;—is an orator haranguing in his sleep, the sound becomes the applause of his supposed audience;—is the dreamer wandering among supposed ruins, the noise is that of the fall of some part of the mass. In short, an explanatory system is adopted during sleep with such extreme rapidity, that, supposing the intruding alarm to have been the first call of some person to awaken the slumberer, the explanation, though requiring some process of argument or deduction, is usually formed and perfect before the second effort of the speaker has restored the dreamer to the waking world and its realities. So rapid and intuitive is the

* *Opus cit.* p. 381.

succession of ideas in sleep, as to remind us of the vision of the Prophet Mahommed, in which he saw the whole wonders of heaven and hell, though the jar of water which fell when his ecstasy commenced, had not spilled its contents when he returned to ordinary existence.”*

The hallucinations which occur in dreams arise from the association of ideas, or are the recollection of things which have previously taken place. Amongst the many curious instances of this kind, the following are some of the most interesting, and show what singular events and combinations of thought may originate with dreams.

Example 63. “A particular friend of mine,” says Abercrombie, “was connected with one of the principal banks in Glasgow, and was at his place at the tellers’ table, where money is paid, when a person entered demanding payment of a sum of six pounds. There were several people waiting, who were, in turn, entitled to be attended to before him, but he was extremely impatient, and rather noisy; and being, besides, a remarkable stammerer, he became so annoying, that another gentleman requested my friend to pay him his money and get rid of him. He did so accordingly, but with an expression of impatience at being obliged to attend to him before his turn, and thought no more of the transaction. At the end of the year, which was eight or nine months after, the books of the bank could not be made to balance, the deficiency being exactly six pounds. Several days and nights had been spent in endeavouring to discover the error, but without success; when at last my friend returned home, much fatigued, and went to bed. He dreamt of being at his place in the bank,—and the whole transaction, with the stammerer,

* *Opus cit.* p. 25.

as now detailed, passed before him in all its particulars. He awoke under a full impression that the dream was to lead him to the discovery of what he was so anxiously in search of; and, on examination, soon discovered that the sum paid to this person in the manner now mentioned, had been neglected to be inserted in the book of interests, and that it exactly accounted for the error in the balance.”*

Example 64. “Mr. R., of Bowland, a gentleman of landed property in the vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of teind (or tithe), for which he was said to be indebted to a noble family, the titulars (lay impropiators of the tithes). Mr. R. was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these teinds from the titular, and, therefore, that the present prosecution was groundless. But, after an industrious search among his father’s papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his defence. The period was now near at hand when he conceived the loss of his lawsuit to be inevitable, and he had formed his determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with this resolution, and, with all the circumstances of the case floating in his mind, had a dream to the following purpose. His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. R. thought that he informed his father of the cause of his distress, adding, that the payment of a

* *Opus cit.* p. 280.

considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. ‘You are right, my son,’ replied the paternal shade; ‘I did acquire a right to these teinds, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. —, a writer (or attorney), who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person I employed on that occasion for a particular reason, but who never on any other occasion transacted business on my account. It is very possible,’ pursued the vision, ‘that Mr. — may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that, when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and that we were forced to drink out the balance at a tavern.

“Mr. R. awoke in the morning, with all the words of the vision imprinted on his mind, and thought it worth while to ride across the country to Inveresk, instead of going straight to Edinburgh. When he came there he waited on the gentleman mentioned in the dream, a very old man; without saying anything of the vision, he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection, but, on mention of the Portugal piece of gold, the whole returned upon his memory. He made an immediate search for the papers, and recovered them,—so that Mr. R. carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing. There cannot be a doubt that this gentleman had heard the circumstances from his

father, but had entirely forgotten them, until the frequent and intense application of his mind to the subject with which they were connected, at length gave rise to a train of association which recalled them in the dream.”*

There are well authenticated instances of dreams which have given notice of an event that was occurring at the time or occurred soon after. “A clergyman had come to this city (Edinburgh) from a short distance in the country, and was sleeping at an inn, when he dreamt of seeing a fire, and one of his children in the midst of it. He awoke with the impression, and instantly left town on his return home. When he arrived within sight of his house, he found it on fire, and got there in time to assist in saving one of his children, who, in the alarm and confusion, had been left in a situation of danger.”

This case may be explained on simple and natural principles, without having recourse to the supernatural. “Let us suppose that the gentleman had a servant who had shown great carelessness in regard to fire, and had often given rise in his mind to a strong apprehension that he might set fire to the house; his anxiety might be increased by being from home, and the same circumstance might make the servant still more careless. Perhaps there was on that day, in the neighbourhood of his house, some fair or periodical merry-making, from which the servant was very likely to return home in a state of intoxication. It was most natural that these impressions should be embodied into a dream of his house being on fire, and that the circumstance might lead to the dream being fulfilled.”*

Example 65. The following anecdote of Ben Jonson is related in the *Heads of Conversations*, published by

* Abercrombie: *Opus cit.* p. 288.

† *Ib.* p. 291.

the executors of Drummond of Hawthornden (Drummond's *Works*, p. 224). Jonson told him, that "when the king—James the First—came to England, about the time that the plague was in London, he being in the country at Sir Robert Cotton's house with old Cambden, he saw in a vision his eldest son, then a young child and at London, appear unto him with the mark of a bloody cross on his forehead, as if it had been cut with a sword; at which, amazed, he prayed unto God, and in the morning he came unto Mr. Cambden's chamber to tell him, who persuaded him it was but an apprehension, at which he should not be dejected. In the meantime there came letters from his wife of the death of that boy in the plague. He appeared to him," he said, "of a manly shape, and of that growth he thinks he shall be at the time of the resurrection."*

Example 66. Antiquity has supplied us with a celebrated dream, which has since been frequently published. Two friends had arrived at Mégara, and took up their abode in different houses. Scarcely had one of them fallen asleep, when his companion appeared before him, stating that his landlord had formed a plan to assassinate him, and begging his friend to come to his assistance as quickly as possible. The other woke up, but feeling satisfied that it was only the delusion of a dream, soon returned to sleep. Again his friend appeared, and implored him to make haste, for his murderers were entering his apartment. A second time disturbed, he was astonished at the continuance of his dream, and felt inclined to go to his friend, but, being fatigued and reasoning as before, he again arranged himself to sleep. For the third time his friend appeared, but now he was pale, bleeding, and disfigured. "Alas!" he said, "you

* Ferriar : *Opus cit.* p. 58.

have not come to me when I requested you, and the deed is done ; now avenge me. At daybreak you will meet, at the gate of the town, a cart filled with dung, stop it, order it to be unloaded, and you will find my body concealed in the midst ; provide me with the rites of burial, and punish my murderers.”

This pertinacity and the minuteness of the details no longer admitted of hesitation ; the friend got up, went to the gate that had been named, found the cart, stopped the driver, who appeared agitated, and soon discovered the body of his companion.*

Even admitting the truth of this tale, and supposing that it has not become magnified and embellished in the telling, yet it may be easily explained by natural causes. The separation of the two friends in a strange town after the fatigues of the voyage was sufficient to produce in the mind forebodings of evil, which during the silence of the night fear presented in the form of assassins. This idea having once entered the mind, the imagination would complete the rest. With regard to the episode of the cart, which it seems difficult to explain, there is nothing opposed to the idea that it might have been seen in the courtyard of the house, and the principle of the association of ideas connected it with the events of the dream.

Cicero, Plutarch, and other ancient writers have preserved the following anecdote : Simonides having on his journey found the dead body of a man who was unknown to him, had it buried ; when he was about to embark the man appeared to him in his sleep, and warned him not to go in the vessel or he would perish. This warning made him change his intentions, and he afterwards learned that the vessel in which he had intended to sail had been wrecked.*

* Cicero : *De Divin.* lib. i. § xxvii.

† Cicero. See Valerius Maximus, bk. i. ch. i. Plutarch : *On the Pythian Oracles.*

“The opinion,” says an illustrious writer, “that the truth is sometimes revealed to us in our dreams, exists amongst all the nations of the world.) The greatest men of antiquity have held this faith; amongst others, Alexander, Cæsar, the Scipios, the two Catos, and Brutus, who were none of them men of feeble intellect. The Old and New Testaments furnish numerous examples of dreams being fulfilled. For myself I am satisfied with my own experience in the matter. I have more than once found that dreams do forewarn us of things in which we are interested; but if we wish to dispute or defend by arguments things which are beyond the scope of human reason, we attempt what is impossible.”*

Lastly, the illustrious Bossuet, in his funeral oration on the Princess Palatine, Anne of Gonzaga, attributes her conversion to a mysterious dream.

“This,” he said, “was a marvellous dream; one of those which God Himself produces through the ministry of his angels; one in which the images are clearly and orderly arranged, and we are permitted to obtain a glimpse of celestial things. The princess fancied she was walking alone in a forest, when she found a blind man in a small cottage. She approached him, and asked him if he had been blind from his birth, or whether it was the result of accident. He told her that he was born blind. ‘You are ignorant, then,’ she said, ‘of the effect of light, how beautiful and pleasant it is; nor can you conceive the glory and splendour of the sun.’ ‘I have never,’ he said, ‘enjoyed the sight of that beautiful object, nor can I form any idea of it; nevertheless, I believe it to be surpassingly glorious.’ The blind man then seemed to change his voice and manner, and assuming a tone of authority, ‘My example,’ he continued, ‘should

* Bernardin de Saint-Pierre : *Paul et Virginie*.

teach you that there are excellent things which escape your notice, and which are not less true or less desirable, although you can neither comprehend or imagine them.'"

Presentiments.—The study of dreams naturally leads us to speak of presentiments. The further we advance in the study of the nervous system, the more we are obliged to recognise, as has been well said by M. Max Simon, "that if the science of statistics is true when applied to size and quantity, it is no longer so when applied to life and to quality. Can we measure truth, virtue, justice, health, sensibility, &c. ? No—a thousand times no—any more than we can identify them with matter."*

Sensation is, in fact, like a set of musical notes, of which it is impossible to express all the various tones, and which produce the most astonishing and unexpected results. I read lately, in the *Souvenirs d'une Aveugle-née*, of a young girl who had been brought up in the country, at the foot of the mountains, and who could distinguish, in the midst of the noise and confusion by which she was surrounded, distant sounds that were quite inappreciable by every one else. She would be conscious of a distant rumbling on the summit of the Pyrenees, and during the night this would be followed by a violent storm in the valley, or she would hear the tramp of a horse's feet upon the ground, and, to the astonishment of her neighbours, some hours after, a traveller would arrive, proving that she had not been deceived by an illusion, caused by this highly-exalted condition of her sense of hearing.†

The same phenomena may occur with regard to the other senses; thus, the delicacy of the sense of smell

* *L'Opinion Reine du Monde, Union Médicale*, 2 Août, 1851.

† *Souvenirs d'une Aveugle-née*, recueillis et écrits par elle-même, publiés par M. Dufau, Directeur des Aveugles, p. 45. Paris, 185

is sometimes so great, that it enables the person to distinguish substances placed at a considerable distance, and of which those around him are quite unconscious.

Some would deny the extraordinary influence of the atmosphere upon certain organizations, but there are numerous facts which prove the existence of temperaments so susceptible, that their possessor is aware of coming atmospheric changes long before they take place.

The moral character affords an equally curious field for observation. All those who have loved strongly know that the passion bestows on them a kind of supernatural vision, which reveals the woman whom they love or hate by unappreciable signs; she is not seen, yet nevertheless they feel conscious of her presence.

To presentiments are closely allied *antipathies* and *sympathies*. Well-authenticated cases show that individuals have experienced a kind of shudder on the approach of an enemy, or any unknown danger. Some years ago we had the opportunity of carefully noticing a lady who possessed an instinctive feeling, which manifested itself immediately preceding her introduction to a stranger. The sensation which she experienced was always confirmed by the result.

Much might be said concerning *presentiments*, but we forbear from entering further on the subject. Unimpressionable and serious minds reject such doctrines, but sensitive persons believe in them. In most instances they are not realized; where they are borne out by the result, they consist either of reminiscences or of a simple coincidence. Nevertheless, it is quite certain that any unexpected event, any strong conviction, a constant restlessness, a change in the habits, a sudden feeling of fear, may give rise to presentiments which it would be unwise to reject

with systematic incredulity. This view of the matter seems to us in accordance with common sense, and with what is observed to take place.

Presentiments are therefore explained, in a great many cases, by natural causes; yet, without being charged with a love of the marvellous, may we not say that there are occurrences which seem to deviate from the ordinary course of events, and at least depend upon relations—still most imperfectly known—which exist between the spiritual and physical nature of man; on an exalted condition of the nervous system; or are connected with that class of phenomena which are included under magnetism and somnambulism?

Example 67. Mademoiselle R., who was possessed of an excellent understanding, and who was religious without being bigoted, resided, before her marriage, with her uncle, a medical man of eminence, and a member of the Institute. At this time she was at some distance from her mother, who lived in the country, and was labouring under a dangerous disease. One night this young lady dreamed that she beheld her mother pale, melancholy, about to die, and lamenting that she was not surrounded by her children, of whom one, the curé of a Parisian parish, had emigrated to Spain, while the other was at Paris. Presently she heard her mother call her several times by her Christian name; she saw, in her dream, the persons who surrounded her mother, and who, thinking that she was asking for her granddaughter of the same name, go into the next room to fetch her, when the invalid made signs to them that it was her daughter who was in Paris, and not her granddaughter, whom she wished to see. Her look expressed the greatest grief at her absence; all at once her countenance changed; it assumed the pallor of death, and she sank down lifeless on her bed.

The next day Mademoiselle R., seeming very much

depressed, D. begged her to tell him the cause of her grief. She related to him the particulars of her dream, which weighed so heavily upon her spirits. D., finding her in this state of mind, pressed her to his heart, and told her that the information was only too true, for her mother was dead; but he entered into no further explanations.

Some months after, Mademoiselle R., taking advantage of her uncle's absence to put his papers in order, found a letter which had been laid aside. What was her surprise on reading in it all the particulars which had passed in her dream, and which D. had passed over in silence, being unwilling to cause her further excitement when her mind was already so strongly affected.

This statement was made to us by the lady herself, in whom we place the most perfect confidence.

Great caution is necessary in judging of such occurrences as the one just recorded; the explanation which has been applied to the clergyman's dream, mentioned by Abercrombie (p. 175), might be brought forward in the present case; but we must confess that these explanations do not satisfy us, and that these events seem rather to belong to some of the deepest mysteries of our being.

As bearing upon these reflections, we shall relate the following anecdote, mentioned by Dr. Sigmond, who received it from the widow of M. Colmache, the private secretary and friend of M. de Talleyrand. One day, in the presence of the minister, the conversation had turned upon the subject of those sudden warnings which have been looked upon as communications from the world of spirits to man; some one observed that it would be difficult to find a man of any note who had not, in the course of his life, experienced something of the kind.

Example 68. "I remember," said Talleyrand, "upon

one occasion, having been gifted, for one single moment, with an unknown and nameless power. I know not to this moment whence it came; it has never once returned, and yet upon that one occasion it saved my life. Without that sudden and mysterious inspiration I should not have been here to tell my tale. I had freighted a ship in concert with my friend Beaumetz. He was a good fellow, Beaumetz, with whom I had ever lived on the most intimate terms; and in those stormy times, when it needed not only friendship to bind men together, but almost godlike courage to show that friendship, I could not but prize most highly all his bold and loyal demonstrations of kindness and attachment to me. I had not a single reason to doubt his friendship. On the contrary, he had given me, on several occasions, most positive proof of his devotion to my interest and well-being. We had fled from France; we had arrived at New York together, and we had lived in perfect harmony during our stay there. So, after having resolved upon improving the little money that was left by speculation, it was, still in partnership and together, that we freighted a small vessel for India, trusting to all the goodly chances which had befriended us in our escape from danger and from death, to venture once more conjointly to brave the storms and perils of a yet longer and more adventurous voyage. Everything was embarked for our departure; bills were all paid, and farewells all taken, and we were waiting for a fair wind with most eager expectation, being prepared to embark at any hour of the day or night, in obedience to the warning of the captain. This state of uncertainty seemed to irritate the temper of poor Beaumetz to an extraordinary degree, and, unable to remain quietly at home, he hurried to and from the city with an eager, restless activity, which at times excited my astonishment, for

he had ever been remarkable for great calmness and placidity of temper. One day he entered our lodging, evidently labouring under great excitement, although commanding himself to appear calm. I was engaged at that moment in writing letters to Europe; and looking over my shoulder, he said, with forced gaiety, 'What need to waste time in penning those letters? they will never reach their destination. Come with me, and let us take a turn on the Battery; perhaps the wind may be chopping round; we may be nearer our departure than we imagine.' The day was very fine, although the wind was blowing hard, and I suffered myself to be persuaded. Beaumetz, I remembered afterwards, displayed an unusual officiousness in aiding me to close my desk and put away my papers, handing me, with hurried eagerness, my hat and cane, and doing other services to quicken my departure, which at the time I attributed to the restless desire for change, the love of activity with which he seems to have been devoured during the whole period of our delay. We walked through the crowded streets to the Battery. He had seized my arm, and hurried me along, seemingly in eager haste to advance. When we had arrived at the broad esplanade—the glory then, as now, of New York—Beaumetz quickened his step still more, until we arrived close to the water's edge. He talked loud and quickly, admiring in energetic terms the beauty of the scenery, the Brooklyn heights, the shady groves of the island, the ships riding at anchor, and the busy scene on the peopled wharf, when suddenly he paused in his mad, incoherent discourse—for I had freed my arm from his grasp, and stood immovable before him. Staying his wild and rapid steps, I fixed my eye upon his face. He turned aside, cowed and dismayed. 'Beaumetz,' I shouted, 'you mean to murder me:

you intend to throw me from the height into the sea below. Deny it, monster, if you can.' The maniac stared at me for a moment; but I took especial care not to avert my gaze from his countenance, and he quailed beneath it. He stammered a few incoherent words, and strove to pass me, but I barred his passage with extended arms. He looked vacantly right and left, and then flung himself upon my neck, and burst into tears. ' 'Tis true—'tis true, my friend! The thought has haunted me day and night, like a flash from the lurid fire of hell. It was for this I brought you here. Look! you stand within a foot of the edge of the parapet: in another instant the work would have been done.' The demon had left him; his eye was unsettled, and the white foam stood in bubbles on his parched lips; but he was no longer tossed by the same mad excitement under which he had been labouring, for he suffered me to lead him home without a single word. A few days' repose, bleeding, abstinence, completely restored him to his former self, and, what is most extraordinary, the circumstance was never mentioned between us. MY FATE was at work."

It was whilst watching by the bed-side of his friend that Talleyrand received letters which enabled him to return to France; he did so, and left Beaumetz to prosecute the speculation alone. The Prince Talleyrand could never speak of the preceding event without shuddering, and to the latest hour of his existence believed that "he was for an instant gifted with an extraordinary light, and during a quick and vivid flash the possible and the true was revealed to a strong and powerful mind," and that upon this the whole of his destiny hinged. "This species of momentary exaltation," says Dr. Sigmond, "which is not again repeated, but is remembered with the most

vivid impression, is what is more immediately known by the name of *fantasia*.* In France it is named *présentiment*

We have read, in the *Souvenirs de Madame de Créqui*, the following statement:—

Example 69. The Prince Radziwil had adopted one of his orphan nieces. She resided at a château in Gallicia. In the château was a large hall, which separated the apartments of the prince from those of his children, and through which it was necessary to pass, in order to get from the one to the other, without going into the open air. The young Agnes, only five or six years of age, screamed every time she was taken through the great hall, pointing with an expression of terror to a picture representing the Sibyl of Cuma, which hung over the door. For a long time they endeavoured to overcome this repugnance, which was looked upon as a childish fancy; but the effects of these attempts were so serious to the child that at length she was permitted to have her own way, and for ten or twelve years she continued to traverse the open court or the garden, exposed to all the inclemencies of the weather, rather than pass through the doorway which produced such a feeling of alarm.

The time came when the young countess was to be married, and a large party had assembled at the château for the occasion. In the evening the company proceeded to the great hall, where the wedding dance had always taken place. Animated by the youthful spirits around her, Agnes entered into all the amusements of her friends. Scarcely, however, had she passed beneath the doorway than she wished to retreat, and acknowledged the fear which came over her. They had made her, as was usual, pass in first, and her betrothed, her friends, and her uncle, laugh-

* Forbes Winslow's *Psychological Journal*, vol. i. p. 586.

ing at her fears, closed the door against her. The unfortunate girl resisted, and knocking at the panels of the door, threw down the picture, which fell upon her. The great mass struck her on the head with one of its angles, and killed her on the spot.*

We find, therefore, that in certain instances there is a peculiar condition of the nervous system which serves to warn the individual of some coming event of a dangerous or unusual character. Travellers who have passed through the vast forests of the New World, and noticed their savage inhabitants, have observed a peculiar restlessness in the animals, and a state of excitement in the human population, immediately preceding some great convulsion of nature, whilst the European is still speculating on the cause of their extraordinary agitation. Without referring to the action of mind upon matter, we are satisfied that the imponderable agents, especially electricity, have relations with man's organization which are still unknown.

Many of the preceding observations show that the operations of the mind in dreaming consist in the reproduction of former ideas and associations, which follow each other in an order of succession over which the will has no control. This, however, is not always the case, and the operation of thinking sometimes continues in this state.

Example 70. One of the most remarkable instances of this is the famous sonata of Tartini, known as the *Sonate du Diable*. This celebrated composer fell asleep after vainly endeavouring to finish a sonata; the subject followed him in his sleep, during which he dreamed that he again applied himself to his work, but felt in a state of despair at finding he composed with so little spirit or success; all at once the devil

* J. Charpignon : *Physiologie, Médecine, et Métaphysique d' Magnétisme*, p. 352. Paris, 1848.

appeared to him, and proposed that he should finish the sonata for him, provided he would give him his soul. Carried away by the hallucination, he continued his dream and accepted the devil's proposition; he then distinctly heard the long-desired sonata executed in a most charming and effective manner on the violin; after this he awoke in a transport of delight, ran to his desk, and wrote from memory the ending which he heard in his dream. This is, perhaps, the most remarkable instance of this kind of hallucination on record.*

Condorcet related of himself that, when engaged in some profound and obscure calculations, he was often obliged to leave them in an incomplete state and retire to rest; and that the remaining steps had more than once presented themselves in his dreams. Dr. Franklin also informed Cabanis that the bearings and issue of political events, which had puzzled him when awake, were not unfrequently unfolded to him in his dreams.

Hermas says it was whilst he slept he heard a voice dictate to him the work which he has entitled the *Pasteur*. Some persons maintain the *Divina Commedia* was suggested by a dream.

Galen became a physician in consequence of a dream, in which Apollo appeared to him on two different occasions, and commanded him immediately to devote himself to the study of medicine.

It is well known that dreams may present a connected series of events so forcibly represented that, as the dreamer starts from his sleep with his mind strongly impressed by what has passed, it requires some evidence to convince him that the whole has been the offspring of his imagination. Dreams which are thus strongly marked may recur on several successive nights. "I remember," says M. A. Maury, in

* Moreau, de la Sarthe: *Mélanges de Littérature*.

his *Mémoire* (p. 31), "to have dreamed eight times, during the course of one month, of a person who always had the same figure and appearance, but of whom I had not the slightest knowledge, and who, most probably, only existed in my imagination." What was still more strange, he frequently continued actions, during a dream, which he had commenced in the preceding one.

It often happens that dialogues are carried on in a dream. These may relate to every variety of subject, not only occupying, but wearying the mind during its sleep, by some discussion in which it does not feel that it has even the advantage of its adversary. There is the impression of two distinct individuals holding opposite opinions, one of whom triumphs over the other, and yet it is one and the same person.

Saint Augustin relates the following case:—

Example 71. A man of education, who devoted himself to the study of Plato, stated that one night, before he had retired to rest, he saw a philosopher, with whom he was intimate, come to him, and expound to him certain propositions in Plato; a thing which he had hitherto refused to do. The next day, having asked this philosopher how it was that he had explained these matters to him in another person's house, when he had refused to do so in his own, the philosopher replied, "I have done nothing of the kind, although I did dream that I had."

"Thus," adds Saint Augustin, "the one being perfectly awake, saw and heard by means of a phantom what the other experienced in a dream."

"For my own part," he further observes, "if the matter had been related to me by any ordinary person, I should have rejected it as unworthy of belief; but the individual in question was not one who was likely to have been deceived."*

* Saint Augustin : *Cité de Dieu*, liv. xviii. ch. xviii.

The hallucinations of dreams are generally obliterated on waking up, or, if they leave a partial impression, they have no perceptible influence on the conduct; this, however, is not the case when they are the precursors of mental disease, nor when they occur during sleep in the insane; they then become extremely vivid, and are firmly engraven on the memory. Pathological dreams have been mentioned by all observers, and there can be no doubt that at times they may afford useful indications.

Galen mentions the case of an invalid who dreamed one of his legs was made of stone; and soon afterwards this same leg was struck with paralysis.

The learned Conrad Gesner dreamed one night that he was bitten on the left side of his chest by a serpent; not long after, a serious disease showed itself at this part in the form of a carbuncle, which terminated his existence in about five days. Nervous, and especially mental diseases, are often preceded by extraordinary dreams.

Odier, of Geneva, was consulted in 1778 by a lady of Lyons, who, the night before she was attacked with insanity, dreamed that her mother-in-law came to her with a dagger in her hand for the purpose of killing her. This impression was so strong, that it was prolonged into the waking state, and acquired such an intensity that it ultimately produced a fixed melancholy and all the characters of actual insanity.

A tendency to mysticism and a preoccupied state of the mind may have the same effect.

Example 72. "In the year 1610," says Van Helmont, "after long meditation, by which I was greatly exhausted, and during which I had endeavoured to obtain some knowledge of the nature of my soul, I fell asleep. Soon after I was carried beyond the realms of mere human reason, and I found myself in a large and obscurely-lighted cham-

ber; on my right hand I saw a table with a bottle upon it, containing a liquor, which spoke to me as follows: 'Do you desire honour and riches?' I was astounded at hearing these words. I paced about, questioning myself what this could mean. On my right hand I perceived a window in the wall, through which there came a light, whose brilliancy made me forget the words of the liquid, and changed the current of my thoughts; for I was contemplating things which surpassed all description. The light lasted but an instant, and with a feeling of desolation I returned to my bottle, and carried it away with me. I felt desirous of tasting the contents, and, with considerable difficulty, I succeeded in opening it, when, with a feeling of horror, I awoke. This occurrence left me with a strong desire to know my soul, a wish which lasted for three-and-twenty years, that is to say, until 1633, when I had a vision, during which my very soul manifested itself to my astonished sight. It consisted of a perfectly homogeneous light, composed of a crystalline and brilliant spiritual essence. It was contained in an envelope like a pea in its husk, and I heard a voice which said to me, '*Behold what you saw through the opening in the wall.*' This vision operated on the intellectual part of my nature; for whoever should behold his soul with the eyes of his body would be blinded."*

The dream may become completely obliterated from the mind of the person, so that he entirely forgets that he ever had such a dream.

This circumstance probably explains some of the presumed instances of second sight.

The sleep of the maniac has always afforded important information. Esquirol was so convinced of this, that he has frequently passed the night in

* Van Helmont: *Ortus Medicinæ Imago Mentis*, &c., vol. i. p. 269. Amsterodami, 1643.

watching them; and his perseverance has been rewarded more than once by the patient revealing during his sleep the cause of his insanity.

Leuret, in his *Fragmens Psychologiques*, has also remarked, that there are a certain number of lunatics who reason during the day, according to the ideas and perceptions which they have during the night. They judge correctly of what occurs during the waking state, and if they did not mix up with their conversation what happens in their dreams, their minds would be perfectly sound.

The coincidence which occasionally exists between the dreams and the insanity has already been pointed out. The following case supports this opinion. A maniac, whom Dr. Gregory had attended, and who had perfectly recovered, was troubled a week afterwards with dreams, in which the same ideas and violent feelings presented themselves that had agitated him during his insanity.

Some hallucinations which commence during sleep, and are continued for several successive nights, are at length regarded as realities during the day. The widow Schoul . . . heard, for three successive nights, a voice saying to her—*Kill thy daughter*. At first she resisted this, and drove it from her thoughts when she was awake; but the idea ultimately became fixed, and continued during the waking state. Some days after, the unhappy woman sacrificed her child.

CHAPTER IX.

HALLUCINATIONS IN ECSTASY, ANIMAL MAGNETISM,
AND SOMNAMBULISM.

HALLUCINATIONS IN ECSTASY.

ALL authors who have treated of ecstasy are agreed that this state implies an habitual elevation of the ideas and feelings of those who experience it, far beyond the ordinary mental average; to this is joined great concentration of the thoughts, and consequently an abnormal condition of mind and body. An exception must, however, be made with regard to religious devotees and the insane; the influence which these conditions exercise over the body may give rise to states of ecstasy in persons of ordinary intellect. The most remarkable ecstasies have been carried away by an extreme regard for religion, morality, poetry, the fine arts, the sciences, or for philosophy; they have been given up to the contemplation of the Deity or of nature. This condition of the mind is also most favourable to the existence of hallucinations, and hence they are very common in the ecstatic.

Example 73. The celebrated visionary, Count Emanuel Swedenborg, imagined he had the singular happiness of enjoying frequent interviews with the world of spirits, and has favoured mankind with minute descriptions of the scenes he visited and the conversations he heard. "The Lord Himself," says he, in a letter prefixed to his *Theosophic Lucubrations*, "was graciously pleased to manifest Himself to me, his unworthy servant, in a personal appearance in the

year 1743, to open to me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has continued with me to this day."

Example 74. Very similar to this were the visions of John Engelbrecht, who, after passing many years in a state of the most gloomy and agonizing despondency, in which he had frequently been tempted to commit suicide, appeared at length, to his friends and to himself, to die, and to be restored again to life, and fancied he had visited, during the short space from his supposed death to his resuscitation, first hell, and afterwards heaven, and was from that time freed from his melancholy, which he had exchanged for the opposite emotions of religious joy.

The following is the particular account which he gives of what he experienced in this singular state:—

"It was on Thursday noon, about twelve o'clock, when I *distinctly perceived* that death was making his approaches upon me from the lower parts upwards—insomuch, that my whole body becoming stiff, I had no more feeling left in my hands and feet, neither in any other part of my whole body; nor was I at last able to speak or see, for my mouth now became very stiff—I was no longer able to open it, nor did I feel it any longer. My eyes also broke in my head in such a manner, that I *distinctly felt it*. But, for all that, I understood what was said when they were praying by me; and I *heard distinctly* that they said one to another, '*Pray feel his legs—how stiff and cold they have become; it will now be soon over with him.*' This I *heard* distinctly, but had no perception of their *touch*. And when the watchman cried eleven o'clock, at midnight, I heard *that too distinctly*; and much about twelve o'clock at midnight the bodily hearing failed and left me too. Then was I—as it seemed to me—taken up with my whole body, and it

was transported and carried away with far more swiftness than any arrow can fly when discharged from a crossbow."

During this supposed and apparent death he had been carried in imagination, or, as he terms it, in a trance or vision, and set down before hell, where he had perceived a dismal darkness, a thick, nasty fog, smoke and vapour, and a horrible bitter stench, and had heard dreadful howlings and lamentations; had from thence been conveyed by the Holy Ghost, in a chariot of gold, into the radiant and splendorous light of the Divine glory, where he had seen the choir of holy angels, prophets, and apostles, singing and playing round the throne of God, the angels in the form of flames of fire, the souls of believers in the shape of luminous sparks, and God's throne under the appearance of a great splendour; had received a charge or message from God, by means of an holy angel; had had such assurances of Divine favour, and felt such delight from this momentary *glimpse* of the glory of God, that he was ever after a *happy enthusiast*, and the joy he retained from this splendid spectacle was so very great and unspeakable in his heart, as to surpass all kind of description.

"In coming to myself," he said, "I first began to hear again corporally something of what they were praying in the same room with me. Thus was my hearing the first of all the senses I recovered again. After this I began to have a perception of my eyes, so that by little and little my whole body became gradually strong and sprightly. And no sooner did I get a feeling of my legs and feet again, but I rose and stood upon them with a strength and firmness I never had enjoyed before, through the whole course of my life. The heavenly joy invigorated me to such a degree, that the people were greatly terrified at it, seeing that, in so rapid and almost instantaneous a

manner, I had recovered my strength again to such great advantage."

Arnold remarks upon this case, "that the pretended death was of an exceedingly short duration; for Engelbrecht himself tells us, that the *whole process was but of a moment's continuance, that it was much about twelve o'clock at midnight, when his bodily hearing failed and left him, and that when the watchman cried twelve o'clock the ecstatic rapture had fully passed upon him.* After this he had for several years frequent visions and revelations."*

Ecstasy, being a phenomenon of over-excitement of the nervous system, was likely to occur at all periods when the minds of people were agitated by fanaticism, and by religious opinions which involved either great fears or great hopes. From this it is also evident that it would be more general in times of ignorance than when an advancing civilization had enabled the reason to control the imagination.

It is, however, most important to distinguish between what we shall term *physiological* ecstasy and *morbid* ecstasy. In other words, we consider that ecstasy may have no influence over the reason, and may only consist in enthusiasm carried to the highest degree, while, on the other hand, it may give rise to extravagant, reprehensible, and unreasonable acts. Let us add, that it is often extremely difficult to define the precise boundaries between the two, which is no more than may be said of many other conditions of our existence.

This division enables us to arrange in one class prophets, saints, philosophers, and many celebrated persons whose ecstasies have resulted from profound meditation, from a sudden enlightenment of their thoughts, or from a supernatural intuition; while in

* See Arnold: *Observations on the Nature, Kinds, Causes, and Prevention of Insanity*, vol. i. p. 295. London, 1806.

the other class may be ranged the pythoiness of antiquity, the celebrated sects of the Middle Ages, the nuns of Loudun, the Convulsionists, the Illuminati, and many other religious enthusiasts. Madame Guyon, whose opinions have created so much noise in the world, says herself that, in her most exalted condition, she saw God and his angels.

It would seem probable that the ecstatic state would only have been manifested in those whose imagination had had time to develope itself. Nevertheless, we read in the *Théâtre sacré des Cévennes* (p. 20), that children of the age of eight or six years, or even younger, fell into a state of ecstasy, and were able to preach and to prophesy like other ecstasies.

In 1566 the greater number of the children brought up in the hospital at Amsterdam—girls as well as boys, to the number of sixty or seventy—were attacked by an extraordinary disease: they climbed over the walls and upon the tiles like cats. Their appearance was frightful; they spoke in foreign languages, they uttered the most astonishing things, and even revealed what was passing at the time in the municipal council. One of these children announced to a certain Catharine Gerardi, one of the superintendents of the hospital, that her son, Jean Nicolai, purposed leaving for the Hague, where he would come to no good. This woman went to the side of the Basilicon where she arrived, just as the Council had broken up, and found her son. It seems that Nicolai was himself a member of the Council. His mother asked him if it were true that he intended leaving for the Hague. Much disturbed at the question, he admitted that it was so; but when he learnt that it was one of the children who had revealed his intention, he returned, and informed the consuls of it, who, finding that the project was discovered, entreated the party to abandon it.

These children escaped in parties of ten or twelve, and ran about in the public places. They went to the Provost, to whom they revealed the most secret portions of his conduct. We are even assured that they discovered several plots which had been formed against the Protestants.*

These phenomena were probably due to an exalted condition of the mind, fostered by persecutions and by the spirit of imitation. This condition did not produce any development of the intellect different to what was observed in the preaching disease in Sweden, which we shall notice hereafter, and in which the persons merely stated things they had heard and known previously, but which were rendered more vivid by the cerebral excitement.

Ecstasy may show itself under various conditions, of which one of the most remarkable is that of catalepsy.

The majority of the cataleptic, when the fit has passed, speak of the indescribable joys they have experienced, of the frightful phantoms they have seen, or of the heavenly visions and the angelic intercourse which they have witnessed. Many remarkable observations of this kind may be met with in medical writers.

Example 75. A woman, aged twenty-four, of low origin and without education, occasionally went to church, listening with the greatest attention to the sacred word; this led her to a true repentance and to a horror and hatred of sin. One day, when she was listening to the preacher, she became suddenly deprived of motion and sensation. When the service terminated she was found fixed as a statue, perfectly insensible, her eyes open and directed towards heaven. At the end of an hour she recovered herself. To

* Van Dale; *De Idololatria*, pref. pp. 18 et 19.

those who questioned her she stated that she had been unconscious of all external objects, that she had not felt ill, and compared her condition to that of deep sleep. She had beheld her Saviour, and had experienced the most delightful sensations. This condition recurred as many as a hundred times in the space of forty days—sometimes slighter and shorter, sometimes longer and more profound; but in all the attacks she was insensible to the action of the strongest ammonia applied to the eyes or nostrils; frictions with it were not noticed, and even punctures of the skin had no effect on her.

During the attack the pulse, the respiration, the warmth and colour of the body, remained in its usual state. Almost as soon as the attack had terminated she could return to her usual occupation; all the functions of the body were regularly and properly performed. For nearly fourteen days she abstained from eating and drinking. What is remarkable, the paroxysms generally came on after she had listened to the singing of psalms or to the reading of the Scriptures, when she would express an ardent love for Christ. This affection, which had resisted all means of treatment, was cured by change of air and exercise.*

Ecstasy is often complicated with hysteria. It has long been remarked that hysterical women have visions and hallucinations in the same manner as the ecstatic.

The following narrative from Dr. Sanderet, professor in the School of Medicine at Besançon, shows the connexion between these conditions of the nervous system.

Example 76. In the village of Voray (Haute Saône), seven or eight miles from Besançon, resided

* Frederici Hoffmanni: *Opera Medica*, t. iii. sect. i. cap. iv. p. 50.

a young girl, Alexandrine Lanois, aged seventeen. Her countenance possessed no characteristic expression; her manners were simple, quiet, and good, and until the following events took place, she had never attracted any particular attention. Her parents were poor people; she worked for her living, and assisted her mother in the management of the house. In a word, according to the expression of the priest, she was a person of the greatest obscurity.

In the month of February, 1850, this young girl had a pleurisy on her left side. After being well for about a month she had a relapse, and was again under medical treatment; this was followed by an attack of intermittent fever, assuming at first a quotidian and then a tertian form. At the end of fifteen days this was cured by the use of sulphate of quinine.

Nothing more was heard of this illness, when, in the beginning of the June following, she had an affection of the nerves, accompanied by hysterical fits, which occurred twenty or thirty times during the day, lasting, however, for only a few minutes. At these times the girl became quite unconscious, and it required several persons to control her movements. This state only lasted for a few days, and disappeared under the use of antispasmodics.

At the end of July, the states of ecstasy commenced. Every attack was periodical; she *slept* for twelve, and then remained awake for twenty-four hours. All the precautions recommended by the medical man, such as employment, dancing, occupying the mind, rest, muscular exertion, were utterly useless; the fit came and went at the appointed moment. She would announce the approach of the attack, saying, "*I am going,*" and, when restored to herself, declare she had been in paradise. Now, also, she began to

recite prayers, to sing psalms and hymns, but nothing further.

At the end of twelve days these visions terminated under the use of cold baths.

The preceding account was given me by M. Jeunin, who had attended upon Alexandrine Lanois from the commencement of her illness.

Six weeks afterwards, in the month of October, the attacks reappeared, but the course of the phenomena was reversed. The attack now lasted for twenty-four hours, and the waking state for only twelve. It was at this time, when I happened to be passing through the village, that I was requested by a pious woman to see this *miraculous* girl. It was about four o'clock in the afternoon, and I was told I must be quick, if I wished to see her in her waking state, for the attack would commence at four. I found her in a small, badly-lighted room, which was filled with people, who were there out of curiosity; they told me she was going off. I looked at my watch, and it was exactly two minutes past four.

She was laid on her bed, her countenance perfectly composed, her eyes closed, but the lids in perpetual motion; her limbs were supple, and fell back gently and involuntarily, when lifted up. The respiration was regular and even; the pulse was quick. Her hands were nearly joined across her chest. After a few minutes, she rubbed them gently together. Her mother observed to me that she was about to sing, and, in fact, she had commenced a song in a clear, thrilling voice, without any effort, but in a *voice unlike her own*. Although her song consisted of country ballads, yet, from the manner in which she sang, it was not unmusical. When I raised the eyelid, the eye was rapidly affected by the light; repeated trials produced an accumulation of fluid at the ex-

ternal corner of the left eye. I pinched her hard, but she felt nothing; I even ran a pin into her hand, but with the same result; her insensibility was complete.

Presently, she endeavoured to remove the coverings at the foot of the bed. "She is about to rise," said her mother; and, with surprising ease and grace, she raised herself without the assistance of her hands. At first she sat down, and then, without disarranging a single fold of her white petticoat, stood up in a kind of recess formed by the curtains; her head was slightly inclined forwards and to the right, her arms hung down, with the palms of the hands directed forwards and at some distance from the sides of her body; the left leg was slightly bent, and the hips were somewhat inclined.

In this state she formed a most natural representation of an image of the Immaculate Conception, which is very common in this part of the country, and is of a classical design. Alexandrine then said some prayers; but, unlike the singing, her words were rapid and confused, so that I could not understand what she said.

I several times raised the arms at right angles to the body, they descended gently and with a more even and continuous motion than if they had been guided by the will. I endeavoured to place the arms close to the body, and to alter the direction of the hands, but they always resumed the position they have in the statue. At length, she folded her arms across her, laid herself on her bed, and became motionless, again, after a time, to repeat the scene I have just described.

The invalid seemed fatigued by my experiments, her forehead was covered with perspiration, and her mother was surprised, as by something which was unusual, at the expression of suffering depicted on her

countenance. In this way I passed an hour in the examination of Alexandrine.

The mother, who seemed not to have the slightest idea of its being anything like a miracle, and requiring the assistance of her daughter, who was the eldest of seven children, begged of me to endeavour to cure her. But the patient having stated some days previously that her attacks would cease on the Saturday, and it was now Thursday, I refused to interfere, promising my assistance in case the attacks should continue beyond the appointed time.

On Sunday, I returned to Voray, led there, as may readily be supposed, by curiosity. The ecstasies had terminated; Alexandrine was awake. She told me, without stating the precise period, that her attacks would not return for some time. I questioned her concerning her journeys to heaven, and asked her what she saw. She had seen God, who, she said, was all white, angels, &c.; and that heaven was composed of gold and silver. This did little credit to her imagination. And, in fact, the girl, when she was awake, seemed to me to be of a simple, gentle, and timid disposition; her ideas were very limited, and, therefore, without artifice.

I promised to do all I could to cure her, if she was ill again. She accepted my offer like a person who would rejoice at my success, and said she would give me notice of its coming on.

Thursday, December 26th, the medical man at Voray wrote to me, saying, "Our young ecstatic desires me to let you know that her attacks will recommence on Monday; a voice came and announced this to her." I afterwards learnt, from two trustworthy persons, that on Monday the 30th, at eight o'clock in the morning, Alexandrine had recommenced her fictitious journeys.

An occurrence, more extraordinary than all the

rest, at this time, renewed and increased the general belief that the whole affair was a miracle. The only interest which we attach to it is its announcement of the precise time of the attack.

One day in the week, Alexandrine, sorrowful and deep in thought, went, for the purpose of diverting her mind, to one of her companions, who resided near the parsonage house. As she was walking along, with her eyes cast down, she beheld before her a lady, clothed in white; she took her, at first, for an inhabitant of this world, but, upon raising her eyes, she perceived it was the Virgin, recognising her by the crown upon her brow. The Virgin spoke to her for a long time, informed her of the return of her attacks, and that they would last longer than the previous ones. She then gradually disappeared, letting a chaplet fall at her feet.

Alexandrine, weeping, entered the parsonage house, and related, in broken sentences, her miraculous adventure, in confirmation of which the chaplet was found before the door; it was a chaplet worth about two sous. Thus the phenomena have proceeded, gradually becoming more complicated from the commencement, and containing more and more of the marvellous, up to the last circumstance, of which the reader will readily perceive the purport and meaning when he calls to mind the curiosity which had been excited concerning this young girl, and which daily increased until it passed beyond all reasonable bounds.

On the 5th of January, Dr. Druhen accompanied me to Voray. He found the facts of the case just as I had related them to him, but, in order to satisfy himself of certain phenomena, he repeated my tests, and also added some of his own. For instance, he suddenly placed a bottle of strong ammonia under the nose, but without the least effect. He also magnetized the patient, and questioned her, but in vain.

The pulse was 112, and the respiration 22. The attacks were periodical, lasting thirty-six hours, as the white lady had foretold ; the waking periods were of twenty-four hours' duration. While they lasted—and it was the same with the first attacks—nothing passed from her. At the time of our visit, when the attack was drawing to a close, the bladder was empty. In the intervals she enjoys ordinary health, eating and drinking, and performing all the functions of the body the same as other persons. (*Annales Medico-psychologiques*, Avril, 1811.)

The periodicity of the attacks induced me to prescribe the sulphate of quinine. This was afterwards administered in large doses by the medical man at Voray, but without any beneficial result.

We saw this *Ecstatic of the Vosges* along with M. Duchenne, of Boulogne, MM. Bouchut, and Brown-Séguard. The two last proved her insensibility, and, therefore, her diseased condition, by means of a strong discharge of electricity. She presented to us the same peculiarities of prevision with regard to the occurrence of her attacks and of the hallucinations. We have heard her, in these ecstatic states, converse with the Virgin and with angels, as if they were present. The harmonious tone of her voice, the expression of her features, the air of beatitude which was spread over her countenance, had something in it extremely attractive. Whether she expressed herself in prose or verse, the subjects of her discourse were always of a religious character. She states that she has often been entranced with the sight of heaven, and that, in her ecstatic condition, she has frequently seen her father and her brother, both of whom have been dead for some years. This young girl, only twenty years of age, and of a pleasing figure, has something about her that prepossesses you in her favour ; we greatly regret that the proposal we made

of receiving both herself and her mother into our establishment was not accepted, for truth and science could hardly have failed to have been gainers by it.

The *ecstasy of mysticism* is principally observed in persons of an ardent temperament who are given to fasting and prayer, who have accustomed themselves to long watchings, or to an ascetic and contemplative mode of life. Persons carrying such practices to the extreme may, to a certain extent, produce in themselves a state of ecstasy.

Example 77. Jeanne des Rochers, a young woman belonging to the court of Louis XIV., having withdrawn into solitude in order to arrive at perfection by practising privations of every kind, has related, in a work of three volumes, the history of her long martyrdom. "I only ate," she says, "once in the day, and I only slept for four hours. . . . I heard, at the foot of my cross, what it pleased my Saviour to communicate to me. My spiritual works—prayers, ejaculations, &c.—sometimes lasted for two days, and at those times I neither ate nor drank. . . . Then the devil would torment me in every possible manner, and cause me to behold the most horrible spectres. For months I never closed my eyes. . . . I was killing myself that I might raise my soul to God. . . . For fifteen days I have walked in the forest, like a lunatic, without saying a prayer.

"On Palm Sunday, while chastising myself, I saw the form of a most hideous man, who seemed to do the same; with every blow he gave himself, he uttered a frightful cry, and said each time: That is for such a sin.

"At times I experienced feelings of great rapture, but more frequently I felt that I was tempted by the devil."

One of the most extraordinary cases of ecstasy is that which has been related by several writers worthy

of credit—MM. the Professors Garres, Léon Boré, Edmond Cazalès, Cerise, &c.—and which is known under the name of the Ecstatic of the Tyrol.*

Example 78. Marie de Marl was born on the 16th of October, 1812, of a noble but poor family. In her infancy she had several severe attacks of illness. When she was twenty years of age, in 1832, her confessor noticed that occasionally she did not reply to his questions, and that she seemed like a person who was lost. Those who attended upon the young girl informed him that this took place whenever she received the communion. He promised to watch her carefully. On the day of the Fête-Dieu he carried the Host to her early in the morning. At that moment she fell into a state of ecstatic delight. The next day, he visited her at three o'clock in the afternoon, when he found her on her knees, and in the same attitude in which he had left her six-and-thirty hours before. The persons present, who were accustomed to the sight, declared that she had never changed her position. He undertook to remove this state of things, for fear it should become habitual with her. For this purpose he reminded her of the virtue of obedience, and to which she had bound herself when she entered the third order of Saint François. The ecstasies were repeated, with phenomena more or less extraordinary, until the latter half of the year 1833. At that time, crowds of curious people, attracted by her fame, came to visit the ecstatic. It is said that forty thousand persons went to Kaldern between the months of July and September. Marie remained the whole time in a state of ecstasy. These visits were interdicted by the authorities. The Prince-bishop of Trente, wishing to ascertain the truth of the matter for the infor-

* *Les Stigmatisées du Tyrol, ou l'Ertatique de Kaldern, et la Patiente de Capriana*; relations traduites de l'Italien, de l'Allemand, et de l'Anglais, par M. Léon Boré. Paris, 1843.

mation of the government, visited these parts. He pronounced that Marie's condition would not in itself constitute a state of holiness; but that her piety, which was well known, was not a state of disease. After this prudent declaration, the police removed its interdict. In the autumn of the same year, her confessor perceived in the middle of her hands, where at a later period the marks of the crucifixion appeared, indentations as if they had been hollowed out by the pressure of some projecting body. At the same time the part became painful, and was frequently attacked with cramps. On February the 2nd, 1834, at the *fête* of the Purification, he saw her wipe the middle of her hands with a piece of linen, frightened like a child at the blood she noticed. Similar marks soon afterwards showed themselves on her feet, and another near her heart. They were nearly circular, but extended a little in the length of the hand; they were three or four lines in diameter, and passed through to the opposite sides of the hands and feet. On a Tuesday night, and on the Wednesdays, these spots discharged a drop of clear blood. On other nights they were covered with a drop of dried blood. Marie preserved the most profound silence concerning these marvellous events; but in 1834, the day of the Visitation, the ecstasy came on during a procession, and took place before several witnesses; twice she was seen in a state of the greatest joy, resembling a glorified angel, scarcely touching her bed with the ends of her feet, the colour mounting to her cheeks, and her arms crossed, so that every one saw the marks upon her hands. From that time, this wonderful circumstance could no longer be kept a secret.

"The first time that I visited her," says Professor Garres, "I found her in the position she occupies the greater part of the day; she was on her knees at the foot of her bed, and in a state of ecstasy; her hands

crossed upon her bosom, exhibited the marks; her countenance was directed slightly upwards towards the church, and her eyes, which were raised to heaven, expressed the most complete abstraction, from which nothing around could disturb her. For hours together, I could not observe that she made the slightest movement, except that produced by a very gentle respiration, or by a slight degree of oscillation; and I can only compare her attitude to that in which we see the angels represented before the throne of God, absorbed in the contemplation of His glory. It is hardly to be wondered at that this spectacle should have produced the strongest impression on all who witnessed it. According to the statement of the priest and her spiritual advisers, she had been continually in a state of ecstasy for the last four years. . . . The crucifixion generally forms the subject of the meditations of the ecstatic of Kaldern, and produces the most profound impression upon her. The contemplation of this mystery recurs every Wednesday in the year, and therefore affords numerous opportunities for witnessing its marvellous effects. . . . The proceedings commence on the Wednesday morning. If we follow them in their order, we see that, as certain persons utter their thoughts aloud, without being aware of the words they pronounce, so Marie de Marl, meditating on the Passion, acts it without being conscious of what she is doing. At first, the movement with which she is affected is gentle and regular, but by degrees, as the scene becomes more sorrowful and affecting, her representation is more solemn and more definite. At length, when the hour of death approaches, and the agony has entered into her soul, her countenance becomes the image of death itself. There she rests upon the bed, on bended knees, her hands crossed upon her breast, while a solemn stillness reigns around, scarcely broken by the breathing of

the attendants. However pale she may have been during this sorrowful tragedy, you see her become successively paler and paler; the chills of death pass more frequently through her body, and the life, which is passing away, momentarily becomes more feeble.

“She can scarcely breathe, and her oppression increases. Her eyes become more and more fixed and vacant; large tears descend slowly over her cheeks. The parts about the mouth become spasmodically contracted; at length the whole face is similarly affected; while from time to time the spasms increase in violence, until the whole body is convulsed by them. The respiration, already so difficult, now consists of short and painful gasps; the countenance assumes a darker hue; the tongue becomes swollen, and seems to cleave to the parched surface of the palate; the convulsions, already increased in strength and frequency, are now incessant. The hands, always crossed, at first sink slowly and feebly down, and then more quickly; the nails assume a dark blue tint, and the fingers are convulsively intertwined. Soon a rattling is heard in the throat. The breathing is still more oppressed, and is accompanied by convulsive heavings of the chest. The latter seems as though it was encircled with bands of iron, while the features become so disfigured that they cannot be recognised. The mouth remains wide open; the nose is nipped and pointed; the eyes, constantly fixed, are ready to start from their sockets. At long intervals a few gasps pass through the stiffening form, and you are told that the last breath has passed away. The head then drops forwards, bearing all the signs of actual death; the body sinks down, completely exhausted: it becomes another figure, sunken, drooping, and scarcely to be known. Matters remain in this state for about a minute or a minute and a half. At the end of this time the head is raised; the hands are again placed

upon the breast; the countenance resumes its usual appearance and tranquil expression. Marie is on her knees, her eyes directed to heaven, and she is engaged in giving thanks to God. This scene is renewed every week, its general features always the same, but more strongly marked during the Holy Week; it also offers peculiarities which vary with the internal feelings of the ecstatic. I have satisfied myself of the genuine nature of all this by careful and repeated observation; there is nothing studied, nothing false or exaggerated in the whole of this marvellous representation; and if Marie de Marl died in reality under similar circumstances, she would have no other appearance than what she possesses in her ecstasy.

“However much the ecstatic may be absorbed in her contemplations, a single word from her confessor, or from any other person in spiritual communion with her, suffices to recall her to her ordinary state of life, without her having to pass through any intermediate condition. In a moment she will recover herself, open her eyes, and appear as though she had never known a state of ecstasy. Her expression becomes quite changed; she is perfectly natural, and you would say she had preserved the simplicity and ingenuousness of childhood. The first thing that she does when she recovers her senses and finds there are strangers present, is to conceal her hands beneath the bed-clothes, like a child who has spotted her cuffs with ink, and sees her mother approaching. Then, accustomed as she is to this concourse of people, she looks around her, and bestows on each a friendly salutation. When the emotion caused by the scene that has passed is evident on the faces of her attendants, she is not at ease; if they approach her with an air of reverence and solemnity, she endeavours to banish these feelings by her familiar and happy

manner. As she has been silent for a long time, she endeavours to make them understand her by signs, and when that does not succeed, like an infant who knows not how to speak, she looks towards her confessor, and with her eyes entreats him to speak for her.

“Her dark eyes express the happiness and innocence of childhood. Her look is so open, that you feel you can read her inmost thoughts, and you are satisfied that there is not a particle of fraud or deceit in her nature. There is no appearance either of melancholy or exaltation, no morbid sentimentality, and still less of hypocrisy or pride. Her whole aspect expresses the happiness and serenity of youth and innocence. When in the society of her friends, once she has come to herself, she can continue so for some time; but one perceives that it is only by a strong effort of the will, for the state of ecstasy has become to her a second nature, and the life of the rest of mankind is to her what is artificial and unusual.

“In the midst of a conversation, even when she seems interested in it, her eyes will suddenly become fixed, and in an instant, without any transition, she relapses into a state of ecstasy. During my stay at Kaldern she had been asked to be godmother to an infant who was baptized in her room. She took it in her arms, and manifested the greatest interest in the whole ceremony, but, even in that space of time, she several times relapsed into the ecstatic condition, and it was necessary to recall her to what was actually going on.

“These contemplations and religious exercises do not raise her above her domestic duties. From her bed she directs the management of the establishment, which she formerly shared with a sister, who is since dead. A pension which was given her by some charitable people she devotes to the education of her

brothers and sisters. Every day, at two o'clock, her confessor recalls her to the ordinary life, that she may attend to the affairs of her house. They confer together on any difficulties which may arise; she thinks of everything, anticipates the wants of those in whom she is interested, and with the large amount of common sense which she possesses, arranges everything in the most perfect manner."

The ecstatic condition is not uncommon amongst the insane; but, to avoid being deceived, it is necessary to ascertain that the patient is not acting in obedience to some superior power, which directs him to remain motionless or to assume a particular position. It may show itself in the maniac and in the monomaniac.

Leuret has related the case of a lunatic subject to hallucinations, who also passed into states of ecstasy, and who at those times saw God. She would kneel before the sun, and then felt an internal elevation and a sensation of extreme delight. God had spoken to her. She not only saw Him when she contemplated the sun, but also in the dormitory and in the promenade. To do this it was sufficient for her to pray. She saw Him also in her sleep during the night, and before she slept. God was good and amiable; He would smile upon her; He was clothed, and had light hair. In speaking of the sensation which she experienced, she said, "That the taste of bread and water, and this state of elevation, were the greatest pleasures which could be enjoyed, and that if the world only knew it, it would desire nothing else."*

The state of ecstasy may arise whenever there is a high degree of moral exaltation; it did not terminate with the ages of ignorance, although these were

* Leuret: *Fragmens Psychologiques sur la Folie*, p. 344.

favourable to its production. We have seen it prolonged throughout the eighteenth century, and it still daily presents itself to our notice. A short account of the religious epidemic ecstasy which has been observed in Sweden, with which we shall terminate this sketch, will prove the correctness of these statements.

Between the years 1841 and 1842 there occurred, in the rural districts and central parts of Sweden, a disease which was characterized by two remarkable and prominent symptoms—one *physical*, consisting of spasmodic attacks, involuntary contractions, distortions, &c.; the other *psychical*, indicated by a state of ecstasy more or less involuntary, during which the invalid imagined he saw or heard things of a divine or supernatural character. During their ecstasies these invalids were possessed by an irresistible desire to talk and by a constant mania for preaching the word of God—hence named the *preaching disease*. They saw visions, and pretended to prophesy. The persons often spoke of the visions they had had of heaven and hell, of angels, &c. They predicted the end of the world, the last judgment, and the day of their own death, always pretending that their predictions were divine prophecies. In the same way the Convulsionists of St. Medard predicted the end of the world, and fixed the exact date of its occurrence; and their predictions, like those of the Swedes and Millenarians, were never fulfilled.

When the paroxysms terminated, these ecstasies seemed as if they had emerged from a dream; they declared they had seen visions, and began to prophesy; they had seen the abode of the damned and witnessed the happiness of the elect in the presence of God. This state might be complicated with mania, melancholia, and dementia. The disease commonly attacked young persons, of from sixteen to

thirty years of age, often also children of from six to sixteen years of age, and occasionally aged people.

The majority of the persons attacked belonged to the body of the people. The disease spread by a kind of mental contagion or by imitation. In one year several thousand persons were attacked by this epidemic.

No increase in the intellectual powers was noticed in these cases, or, if it did occur, it was the exception. The majority of the discourses and sermons were miserable productions, made up of the same phrases and absurdities, repeated over and over again, but delivered in an authoritative tone of voice. We would especially call attention to this point, because the ecstatic condition is often accompanied by an elevation of the thoughts which endows even ordinary minds with a certain degree of eloquence.

The state of ecstasy frequently occurs among the primitive races of the earth, where the religious feeling is largely developed. The Hindoo is often seen to fall voluntarily into the ecstatic condition. The inhabitants of North and South America are rendered ecstatic by their traditions, and while in this state they believe they are in communication with spirits.

The phenomena of ecstasy are shown in a very remarkable manner in the Kamtschatkans, the Yakoulis, and many other northern nations, amongst whom the soothsayers sometimes inflict frightful wounds upon themselves, and apparently without suffering any pain.

The state of ecstasy also occurs amongst the inhabitants of Otaheite, the Sandwich Islands, and Polynesia. Mariner, in his *Voyage to Tonga-Taboo*, relates that the son of King Finow often told him that he was inspired by the spirit of *Toogoo-Aboo*, the last king of the Tonga Islands; that at those

times he was not conscious of his own personal existence, and that his body seemed animated by a soul which was not his own. Having asked him concerning the nature of the spirit which possessed him, and how this spirit had descended upon him, the young prince replied, "What a foolish question! Can I tell you how I know it? I know it from my own conviction, and a voice has warned me of it."

HALLUCINATIONS IN ANIMAL MAGNETISM AND SOMNAMBULISM.

Many persons have expressed their surprise that a medical inquirer should have introduced into a scientific work the subjects of previsions, of clairvoyance, of second-sight, of animal magnetism, and of somnambulism. But is it right to reject whatever amount of truth these subjects may contain, because fanaticism and credulity have brought them into discredit?

It is impossible to deny that a most extraordinary condition of the nervous system is produced by separating the individual from the influences of the senses, by completely isolating him from the external world, while at the same time he remains under the influence of the operator who has produced these surprising effects. But, however curious the phenomena of magnetism may be, they are surpassed by those of somnambulism, in which the individual, at the command of his master, reveals his most secret thoughts, and sometimes even the nature of his disease. Animal magnetism is practised by the indigenous races of North and South America; it was known to the ancients; and in the sixteenth century, Van Helmont and Maxwell described its leading principles. Its modern form has been revealed by the Illuminati, for Swedenborg wrote in 1763, "Man may fill himself with celestial light, even in this world, if the senses are shrouded in a lethargic sleep."

But although facts have been recorded by medical men of high authority, and although similar facts were recognised by the ancients, which place beyond a doubt the existence of an artificially superinduced state of magnetism and somnambulism, it must also be remembered that there are a large number of persons who entirely resist the influence of the operator. At the same time we are bound to admit that we have never yet seen a case of complete lucidity, or of transposition of the senses, where vision has taken place through opaque bodies, or at a distance.

Having made these reservations, we have no hesitation in saying that observation proves that the nervous system is the source of extraordinary phenomena; and although some of these may be explained as resulting from the power of the imagination, this will not, in all instances, remove the difficulties which surround the problem.

There is, in fact, in our organization an unknown force which is capable of producing the most astonishing results; it is the influence, or rather the power, of one will over another. It is exercised, not only by words, gestures, and looks, but also by touch. A pressure, a contact of the hands, will often produce in nervous affections a marked improvement, an instantaneous change. It is evident that this kind of remedy depends upon the degree of sensibility in the medical man, and on the impressibility, or rather on the amount of sympathy, in the patient. Here, then, are no principles which can be reduced to rule, everything depends on idiosyncrasy, and a man may be very learned, but if he is ignorant of this influence, or fails in producing these effects, he will, in all probability, not believe in them.

There are hundreds of examples which prove this influence of the will. A great actor wills that his audience should weep, and his acting so corresponds

to the thought that they cannot refrain from tears. An orator who excites his listeners with some noble sentiment, expresses himself in such an irresistible manner, that those who listen to him are ready to sacrifice themselves on the spot. History has preserved the account of the celebrated St. Bernard, who, although he preached the Crusades to the Germans in a language they did not understand, yet persuaded thousands by the expression of his features and the intonations of his voice.

The power which man has over man has been recognised by many celebrated and learned men. Humboldt observes that the nervous fluid can extend its influence around the individual, in the same way as the electric fluid does around an electrified body, although the two agents are totally distinct. Cuvier did not hesitate to admit a certain sympathy between the nervous systems of two individuals. In seeking for the imaginary cause of animal magnetism, says Arago, there has been shown the actual power which man has over his fellow man without the intervention of any visible or known physical agent.

We have, then, in the nervous system a power which may serve us as a guide in the study of a class of phenomena which seem to stand apart from the recognised course of nature ; when, therefore, any of these phenomena have been carefully observed and recorded, although contrary to the generally received scientific doctrines, they are not to be rejected with contempt, but we should patiently await the effects of time and an increase of knowledge in removing the obscurity which still surrounds the greater portion of the special properties of the nervous system. Thus, while fully admitting the power of the imagination, we believe that both magnetism and somnambulism contain truths from which psychology and medicine may obtain important results.

The plan of this work restricts our examination of these two conditions to the connexions which exist between them and hallucinations ; we shall commence with the subject of *prevision*, which is allied to magnetism and somnambulism by ecstasy, which forms a common bond between them.

Prevision, which has been attacked and defended with equal violence, presents us with many curious examples, which are supported by such reliable testimony, that mere impartiality requires that some of them should be related before forming an opinion upon the subject.

One of the best-authenticated instances of prevision is that which is related by Josephus.

Example 79. Four years before the war began, when Jerusalem was in very great peace and prosperity, Jeuss, the son of Ananus, a plebeian and a husbandman, who came to the Feast of Tabernacles which is celebrated every year in the temple to the honour of God, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people !" This was his cry as he went about by day and by night in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes ; yet did he not either say anything for himself or anything peculiar to those that chastised him, but still he went on with the same words which he cried before.

Hereupon, our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to Albinus, governor of Judea, where he was whipped till his bones were laid bare ; yet did he not make any supplication for himself, nor shed any

tears ; but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, " Woe, woe to Jerusalem !" And when Albinus asked him who he was ? and whence he came ? and why he uttered such words ? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so ; but he every day uttered these lamentable words, as if it were his premeditated vow, " Woe, woe to Jerusalem." Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food. This was all he said, and his cry was loudest at the festivals. He continued this ditty for seven years and five months, without growing hoarse or being tired therewith, until the very time when he saw his presage in earnest fulfilled in our siege, when it ceased ; for, as he was going round upon the wall, he cried out with his utmost force, " Woe, woe to the city again, and to the people, and to the holy house !" And just as he added, at the last, " Woe, woe to myself, also," there came a stone out of one of the engines, and smote him, and killed him immediately ; and as he was uttering the very same presages, he gave up the ghost.*

Saint Gregory of Tours, the best historian of the fifteenth century, has included in his writings an anecdote of an equally confirmatory nature.

Example 80. On the day of the death of Saint Martin, at Tours (anno 400), Saint Ambrose was informed of the event whilst he was celebrating the mass in the church at Milan. It was customary for the reader to present himself with the book before

* Whiston's *Josephus, Wars of the Jews*, book vi. chap. 5, par. 3.

the officiating priest, and not to read the lesson until he had received his orders to do so. It happened, however, on the Sunday of which we are speaking, that while the person, whose duty it was to read the epistle of Saint Paul, was kneeling before the altar, Saint Ambrose, who was celebrating the mass, fell asleep.

Two or three hours had passed without any one venturing to disturb him. At length they informed him how long the people had been waiting. "Be not disturbed," he said; "it has been a great happiness to me to sleep, since God has chosen to show me a miracle; for know that Martin, my brother bishop, is about to die. I have assisted at his funeral—the usual service was completed, and only the capitulum remained to be said, when you awoke me."

The assistants were greatly surprised. They noted the day and the hour, and it was subsequently ascertained that the moment of the blessed confessor's departure exactly corresponded to the time when Bishop Ambrose had assisted at the celebration of his funeral.*

Reason and science would account for these cases by over-excitement of the brain, and by the occurrence of coincidences; but is not this only removing the difficulty? In the case related by Saint Gregory, the death of Saint Martin de Tours was known to Saint Ambrose at the moment it occurred, although he was more than two hundred leagues from the place of the event. In speaking of the presentiments of dreams, we have quoted the case of Mademoiselle R., whose character and intelligence were alike guarantees of the correctness of the details which she gave us; with her, also, the time of her mother's death exactly corresponded with her dream. Our investigations fail before these powers of the intellect;

* Gregoire de Tours : *De Miraculis S. Martini*, lib. i. chap. 5.

but why should we seek to be wiser, since they are matters which relate to its abnormal state ?

Let it not be forgotten that men possessed of the highest intellects have admitted the existence of prevision, at the same time they acknowledge their ignorance as to the cause. Bacon has observed that we meet with remarkable examples of persons being forewarned of events in their dreams, in states of ecstasy, and at the time of their death.* { "I cannot give the reason of it," says Macchiavelli, "but all history, both ancient and modern, attests the fact, that no great misfortune happens either to a town or a province which has not been foretold by some one possessed of the power of prophecy, or else it has been announced by prodigies or other celestial signs. It is very desirable that the cause of this should be discussed by men acquainted with things both natural and supernatural, an advantage we do not ourselves possess. Whatever may be the explanation, the thing itself cannot be questioned."†

In support of this opinion of Macchiavelli, I might quote a great number of instances, but I shall content myself with only mentioning a few. It was in the year 1483 that Savonarola felt within him that secret and prophetic impulse which led him to become a reformer of the Church, and to preach to Christians the necessity of repentance, warning them beforehand of the calamities which threatened both the State and the Church. He commenced in 1484, at Brescia, with his predictions on the Apocalypse, and told the people that the walls of their city would one day be bathed in torrents of blood. This prediction was fulfilled two months after the death of Savonarola, when, in the year 1500, the French, under the command of the Duke de Nemours, took possession

* Bacon : *De Dignitate*.

† Macchiavelli : *Discours sur Tite-Live*, liv. i. 56.

of Brescia, and made a frightful slaughter of the inhabitants.*

“Savonarola,” says Philippe de Commynes, “had always predicted the coming of the king, saying that he would be sent by God to chastise the tyrants of Italy, and that it would be in vain that they attempted to defend themselves against him; he stated that the king would come to Pisa, and that when he entered, the kingdom of Florence would be destroyed; and so it turned out, for on that day Pierre de Medicis was driven away. Other things that he prophesied also came true, such as the death of Lorenzo de Medicis. He also publicly preached that it had been revealed to him that the dominions of the Church should be reformed at the point of the sword. This has not happened as yet, but it is not far off.”†

The author of a summary of the life of Cattho, archbishop of Vienna, relates that the latter was the first to announce to Louis XI. the death of Charles the Bold. “At the moment,” says the author of the summary, “that the said duke was killed, King Louis was receiving the mass in the church of Saint Martin, at Tours, distant at least ten days’ journey from Nancy; and the said mass was administered to him by the Almoner Archbishop of Vienna, who, in giving the blessing to the said Seigneur, spoke to him in these words: ‘Sir, God grant you peace and repose; you have them if you choose, *quia consummatum est*, your enemy, the Duke of Burgundy, is dead; he is slaughtered, and his army discomfited.’ The hour was noted, and it was found to correspond exactly to the time when the said duke met his death.”‡

* Simonde Sismondi: *Hist. Ital.* t. xii. p. 67. *Vita di Savonarola*, liv. i. ix. xv. p. 19.

† *Mem. de Philippe de Commynes*, lib. viii. ch. iii. p. 270, et chap. xxvi. p. 443.

‡ *Biog. Univ.* t. viii. p. 420. Ligné, W. S.

Thirteen years before the Revolution in 1789, Father Beaurégard, a noted predictor, uttered these remarkable words beneath the arches of Notre Dame: "Yes, Lord, thy temples shall be plundered and destroyed, thy fêtes shall be abolished, thy name blasphemed, thy worship proscribed. But, what do I hear? great God! what do I see? The holy hymns with which the sacred roofs resounded in honour of Thy name, are succeeded by profane and licentious songs. And you, infamous goddess of paganism, abandoned Venus! you enter here, and even usurp the place of the living God, seat thyself on the throne of the Holiest of the Holy, and receive the blasphemous idolatry of your new worshippers."*

The phenomena of *second sight*, which is largely believed in in Scotland and other countries, are closely allied to those of prevision. Unquestionably philosophy and physiology are agreed in rejecting this doctrine; but the testimony of many persons in its favour at least demands that it should be carefully investigated.

We are far from accepting all the accounts which have been reported of this kind, and shall only quote the following, which Ferriar, Hibbert, and Abercrombie have each regarded in a different light.

Example S1. "A gentleman," says Ferriar, "connected with my family, an officer in the army, and certainly addicted to no superstition, was quartered, early in life, in the middle of the last century, near the castle of a gentleman in the north of Scotland, who was supposed to possess the second sight.

"My friend assured me that, one day, while he was reading a play to the ladies of the family, the chief, who had been walking across the room, stopped suddenly, and assumed the look of a *Seer*. He rang

* *Biog. Univ.* t. iii. p. 421. Nouv. édit., article *Beaurégard*. Ligné, T. D.

the bell, and ordered a groom to saddle a horse, to proceed immediately to a seat in the neighbourhood, and to inquire after the health of a lady. If the account was favourable, he then directed him to call at another castle, to ask after another lady, whom he named.

"The reader immediately closed his book, and declared that he would not proceed till these abrupt orders were explained, as he was confident that they were produced by the second sight. The chief was very unwilling to explain himself; but at length he owned that the door had appeared to open, and that a little woman without a head had entered the room, that the apparition indicated the sudden death of some person of his acquaintance.

"A few hours afterwards the servant returned, with an account that one of the ladies had died of an apoplectic fit, about the time when the vision appeared.

"At another time the chief was confined to his bed by indisposition, and my friend was reading to him, in a stormy winter night, while the fishing-boat belonging to the castle was at sea. The old gentleman repeatedly expressed much anxiety respecting his people, and at last exclaimed, 'My boat is lost!' The colonel replied, 'How do you know it, sir?' He was answered, 'I see two of the boatmen bringing in the third drowned, all dripping wet, and laying him down close to your chair.' The chair was shifted with great precipitation. In the course of the night the fishermen returned, with the corpse of one of the boatmen."*

Ferriar reasonably attributes this vision to a hallucination; according to Abercrombie, it was the recollection of a dream which had been forgotten.

* Ferriar : *Opus cit.* p. 64.

We consider that it ought especially to be referred to those hallucinations which occur in a state of ecstasy.

It is to hallucinations we must also refer the ecstatic visions of the inhabitants of northern climates, as well as the instances of second sight which have been observed in the Laplanders, the Samoïdes, the Osteaks, and the Kamtschatdales. Hibbert has noticed several other curious instances.*

Every phenomenon which deviates widely from the ordinary course of events should be carefully scrutinized, and, whenever there is any doubt as to its authenticity, should be rejected; but when it is guaranteed by educated and trustworthy persons, who have taken every precaution against being deceived, scepticism is no longer possible; the only difference can be as regards the explanation. Many cases of prevision are explained by the occurrence of hallucinations in a state of ecstasy; others, however, belong to another order of things, such, for instance, as those related in the history of Joseph. They are then developed under circumstances of which we are ignorant; it may be through an extraordinary activity of the perceptive faculties, just as in certain diseases at the approach of death we observe that the senses acquire a wonderful degree of susceptibility. The patients astonish those who are around them by the elevation of their thoughts, and the intellect, which may have been obscured or extinguished during many years, is again restored in all its integrity.†

Nothing, says Aretæus, is more surprising than the observations which are sometimes made by patients

* *History of Lapland*, written by John Scheffer, Professor of Law at Upsal, in Sweden. English translation, published A.D. 1704.

† Brierre de Boismont : *Du Retour de la Raison chez les Aliénés mourants*. *Memoir inédit. Gazette des Hôpitaux*, 1844.—*Annal. Méd.-Psych.* t. ii. 2^e série, p. 531.

at the period of their deaths, both as regards the doctrines they maintain and the objects they behold. Their senses are clear and unerring, their penetration most subtle, and their mind in a condition which enables them to prophesy. These patients will predict the hour of their death, and foretell things which are about to happen to the persons who are present. Their mind is already separated from the grosser and material portion of their nature, and the scene fills with astonishment all who witness it.*

To these observations we will only add a remarkable passage from Cabanis. "It is necessary," says this writer, "at this point to bear in mind those singular and acute diseases, in which we witness a sudden creation and development of intellectual powers, which had not previously existed. . . . We see also in certain invalids attacked with ecstasy and convulsions the organs of the senses become susceptible of impressions which would not affect them in their ordinary conditions, or they may even receive impressions foreign to the nature of man. I have often observed in women who had become excellent pythoresses, the most extraordinary effects resulting from the changes of which I am speaking. Some of these patients will readily distinguish microscopic objects by the naked eye; others can see to guide themselves in the greatest obscurity with perfect confidence. Some can follow the track of a person with the acuteness of a dog, and recognise objects by their smell, which a person had used or merely touched.

"I have known the sense of taste acquire such a peculiar sensibility, that the patients would have a craving for, or would select food and even remedies, which seemed to benefit them, with that kind of instinct which is usually observed only in

* Arétée de Cappadoce: *De Signis et Causis aculorum Morborum*, lib ii. cap. i.

animals. Some, during their paroxysms, can perceive what is taking place within them, the correctness of their sensations being proved by the termination of the attack, or by organic changes, which are still more to be depended on.”*

Is it, then, an act of weakness to admit that there are numerous mental phenomena which will always remain to us an inexplicable problem?

Somnambulism.—The study of hallucinations in ecstasy and prevision leads, by a natural transition, to those which are observed in *somnambulism*; and in the first place, we shall speak of those which belong to *natural somnambulism*. This singular condition resembles in many respects that of dreams, and, in reality, the only difference seems to be the extent to which the different functions of the body are affected. The mind, as in dreams, is fixed upon its own special creations, and these it mistakes for actual external impressions; but the organs still remain obedient to the will, while the individual acts and speaks under the influence of his erroneous ideas.

Like the different conditions of the nervous system which we have previously examined, somnambulism favours the production of hallucinations.

Example 82. A most respectable person, whose active life had been spent as master and part owner of a large merchant vessel, related to Sir Walter Scott the following incident, which occurred when he was lying in the Tagus: “One of his crew was murdered by a Portuguese assassin, and a report arose that the ghost of the slain man haunted the vessel. Sailors are generally superstitious, and those of my friend’s vessel became unwilling to remain on board the ship; and it was probable they might desert rather than return to England with the ghost for a

* Cabanis, 7^e Mémoire: *De l’Influence des Maladies sur la Formation des Idées et des Affections morales.*

passenger. To prevent so great a calamity, the captain determined to examine the story to the bottom. He soon found that, though all pretended to have seen lights, and heard noises and so forth, the weight of the evidence lay upon the statement of one of his own mates, an Irishman and a Catholic, which might increase his tendency to superstition, but in other respects a veracious, honest, and sensible person, whom Captain —— had no reason to suspect would wilfully deceive him. He affirmed to Captain S., with the deepest obtestations, that the spectre of the murdered man appeared to him almost nightly, took him from his place in the vessel, and, according to his own expression, worried his life out. He made these communications with a degree of horror which intimated the reality of his distress and apprehensions. The captain, without any argument at the time, privately resolved to watch the motions of the ghost-seer in the night. As the ship bell struck twelve the sleeper started up, with a ghastly and disturbed countenance, and, lighting a candle, proceeded to the galley or cook-room of the vessel. He sate down with his eyes open, staring before him as on some terrible object, which he beheld with horror, yet from which he could not withhold his eyes. After a short space he arose, took up a tin can or decanter, filled it with water, muttering to himself all the while, mixed salt in the water, and sprinkled it about the galley. Finally he sighed deeply, like one relieved from a heavy burden, and, returning to his hammock, slept soundly. The next morning, the haunted man told the usual precise story of his apparition, with the additional circumstances that the ghost had led him to the galley, but that he had fortunately—he knew not how—obtained possession of some holy water, and succeeded in getting rid of his unwelcome visitor. The visionary was then informed of the real

transactions of the night, with so many particulars as to satisfy him he had been the dupe of his imagination. He acquiesced in his commander's reasoning, and the dream, as often happens in these cases, returned no more after its imposture had been detected."*

In most cases somnambulism occurs during sleep; but it is not uncommon to observe, in the daytime, a very analogous condition, in which there is particularly noticed an insensibility with regard to external objects. At one time these attacks will come on suddenly; at another, they are preceded by a noise or a feeling of confusion in the head. These persons then become more or less lost; they are no longer cognizant of external objects, or have a very confused idea of them. They will often talk in an intelligible and connected manner, but the actual impression on the mind is always manifested in their conversation. They will repeat long pieces of poetry or prose, which they could not do in their natural state. Sometimes they converse with imaginary beings, and relate events and discussions which had occurred at distant periods, and which it might be supposed had long since passed from their remembrance; they will sing much better than at other times. Well-authenticated examples are mentioned of persons expressing themselves correctly in languages with which they were only imperfectly acquainted.

Example 83. "Some years ago," says Abercrombie, "I had under my care a young lady who was liable to an affection of this kind, which came on repeatedly during the day, and continued for from ten minutes to an hour at a time. Without any warning her body became motionless,; her eyes open, fixed, and

* Walter Scott: *Opus cit.* p. 8.

entirely insensible, and she became totally unconscious of any external impression. She was frequently seized while playing on the piano, and continued to play over and over a part of a tune with perfect correctness, but without advancing beyond a certain point. On one occasion she was seized after she had begun to play from the book a piece of music which was new to her. During the paroxysm she continued the part which she had played, and repeated it five or six times with perfect correctness, but, on coming out of the attack, she could not play it without the book.”*

The hallucinations of somnambulism may give rise to strange conduct or to actions involving great responsibility, and which might be followed by consequences most serious to the individual, unless the whole of the transaction was known to other persons.

Example 84. Dom. Duhaget was of a good family in Gascony; he had served in the army with distinction, had been a captain of infantry for twenty years, and was a knight of the order of Saint Louis. I never knew a person of more unaffected piety or more pleasant to converse with.

“We had,” he told me, “at ——, where I was prior, before coming to Pierre-Châtel, a monk of a melancholy and sombre disposition, and who was known to be a somnambulist.

“Sometimes, during these attacks, he would come from his cell and return to it by himself; but at other times he would wander about, and it was necessary to lead him back. He was placed under medical treatment, and after that the attacks became more rare, and were almost forgotten.

“One night, being occupied at my bureau in examining some papers, I had not gone to bed at my

* Abercrombie: *Opus cit.* p. 313.

usual hour, when I heard the door of my room opened—for I seldom turned the lock,—and saw this monk enter in a complete state of somnambulism.

“His eyes were open, but fixed; he was only clothed in his night-dress, and had a large knife in his hand.

“He went straight to my bed, of which he knew the position; he felt with his hand, and seemed to satisfy himself that I was there; after that he struck three such blows, that the blade of the knife pierced the coverings, and penetrated the mattress, or rather the matting, which I had in its place.

“When he first passed me his countenance was fixed, and his brows contracted. After he had struck the blows he returned, and I noticed his features were relaxed, and his countenance expressed a feeling of satisfaction.

“The light of two lamps, which were on my bureau, made no impression on his eyes; he returned as he came, carefully closing two doors which led into my cell. Soon afterwards I satisfied myself that he had returned quietly to his own cell.

“You may judge,” continued the prior, “what I felt during this terrible apparition. I shuddered with horror at the sight of the danger which I had escaped, and I thanked Providence for the mercy. I was so excited, I could not close my eyes for the remainder of the night.

“The next day I called the somnambulist, and asked him quietly what he had dreamed during the past night.

“At this question he was much disturbed. ‘My father,’ he replied, ‘I had so strange a dream, that I am most reluctant to tell it to you: it was perhaps the work of the devil, and——’ ‘I command you,’ I replied; ‘a dream is always involuntary—it is nothing but an illusion. Speak with sincerity.’

‘My father,’ he then said, ‘scarcely had I gone to bed, when I dreamed that you had killed my mother, that her bleeding phantom appeared to me, and demanded vengeance. At this spectacle I felt in such a transport of fury, that I ran like a madman to your apartment, and, having found you, I stabbed you. After that I awoke, in a profuse perspiration, horrified at my attempt, and I returned thanks to God that I was free from so great a crime.’—‘You were nearer committing it than you imagine,’ I said.

“I then informed him of what had passed, and showed him the effects of the blows, which at the time he thought he had aimed at me.

“At this sight he threw himself at my feet and burst into tears, lamenting the misfortune which he considered had happened to him, beseeching me to say what penance I considered he ought to inflict upon himself.

“‘No, no,’ I said, ‘I shall not punish you for an act over which you had no control; but henceforth I shall excuse you from assisting at the offices for the night, and I shall insist upon your cell being fastened on the outside after the evening meal, and only opened so as to let you come to the family mass, which is said at daybreak.’”

If, under these circumstances—and he only escaped by a miracle—the prior had been killed, the somnambulist monk ought not to have been punished, for the murder would have been involuntary on his part.*

The Neapolitan journals mention the case of a man, who having dreamed, during an attack of somnambulism, that his wife was unfaithful to him, wounded her dangerously with a poniard, which he always kept about him. M. Maglietta, a coun-

* Brillat-Savarin : *Physiologie du Goût*, 2^e édit. t. ii. p. 6. Paris, 1828.

cillor, has published a report of the case, in which he maintains that the blows and wounds inflicted by a man during his sleep, or in a state of somnambulism, ought not to render him liable to punishment. (*Union Médicale*, 16th December, 1851.)

Lorry has described the phenomena of two remarkable cases, of which he was an eye-witness. A woman, in a state resembling somnambulism, used to converse aloud with absent persons, supposing them to be present. She was so insensible to external impressions, that she could not be excited by pricking or pinching her body, yet she perceived objects to which the current of her thoughts directed her, or to which they had relation. Her arms and fingers retained the positions in which they were placed till they were changed by a voluntary movement of the limbs. After the paroxysm she had lost all recollection of what had passed.

The other case given by Lorry was that of a female who had deficient catamenia. During her paroxysms she used to address herself to some individual actually present, whom she evidently saw, while all that she said to him turned upon the subject of her reverie. In the meantime she appeared unconscious of the presence of others, and could not be made to hear them or perceive them. The mother of this female died unexpectedly ; after which, the daughter used to hold conversations with her, as if she was present.

The remarkable circumstance in these cases is the fact that, while the individual is totally insensible to all other impressions, he retains the perception of all objects which fall in with the course of his ideas, or connect themselves with the thoughts and feelings which occupy his attention for the time being. This character presents a striking analogy to animal magnetism. Other striking characteristics of this affection are the instantaneous change which it occasions

in the thoughts and state of consciousness, the ecstatic condition of the mind, the total suspension of present ideas which takes place during an indefinite period, and the equally sudden and remarkable restoration of the former state of mind after the termination of a paroxysm.

I shall close this series of cases with one recorded by Dr. Dyce, of Aberdeen, and published in the *Edinburgh Philosophical Transactions*.^{*} This case is one of singular interest; in some respects it resembles that of Negretti, related by Muratori, but seems to be quite conclusive on the question whether somnambulism involves or not a suspension of specific sense, or of sense through the ordinary channels, and a transference of external feelings to the nervous system of physical life.

Example 85. The subject of this relation was a girl sixteen years of age, and the phenomena ceased when the uterine functions were established. The first symptom was a propensity to fall asleep in the evening; this was followed by the habit of talking on these occasions, but not incoherently, as sleep-talkers are apt to do. She repeated the occurrences of the day, and sang musical airs, sacred and profane. Falling, one evening, asleep, she imagined herself to be going to Epsom races, placed herself on a kitchen stool, and rode into a room with a clattering noise. Afterwards she became able to answer questions put to her in this state without being awakened. The fits occurred more frequently, and came on at different times. She dressed the children of the family, still "dead asleep," as her mistress termed her state, and once set in order a breakfast-table with her *eyes shut*.

When she was taken to church, she heard, and was

^{*} *Edin. Phil. Trans.* vol. ix. 1822.

affected by, a sermon, particularly by an account of an execution of three young men, and of their progress in depravity, which was related by the preacher. On returning home, when questioned, after the fit had passed, she denied that she had been at the church, but, in a subsequent paroxysm, repeated the text and substance of the sermon. The following fact is still more remarkable. "Another young woman, a depraved fellow-servant of the patient, understanding that she wholly forgot every transaction which occurred during the fit, clandestinely introduced a young man into the house, who treated her with the utmost rudeness, while her fellow-servant stopped her breath with the bed-clothes, and otherwise overpowered a vigorous resistance, which was made by her even while under the influence of her complaint. The next day she had not the slightest recollection of even that transaction, nor did any person interested in her welfare know it for several days, till she was in one of her paroxysms, when she related the whole facts to her mother.

—This girl, therefore, remembered during the paroxysms, things which had excited her attention in former paroxysms, but had been entirely forgotten during the intervals, and on recovering from an attack, recurred to the impressions which had last been made upon her mind previously to the fit. In this case it is evident hearing took place in the ordinary way. The patient heard a sermon, and replied to questions put to her by other persons, apparently in the usual manner. With regard to vision, we do not believe, as Dyce does, that it took place through the medium of the eye; numerous facts prove that the somnambulist does not in general see; even in this case, the girl once laid the table with her eyes closed.*

* Prichard : *Opus cit.* p. 188.

Artificial Somnambulism.—The cases which will now come under our consideration belong to a super-induced state of somnambulism. These two conditions must not be confounded together, for, although they are analogous to each other, there are sensible differences; thus, the first generally arises without any known cause, and is not under the control of the will. The somnambulist seems only to avail himself of a single sense,* he only directs his attention to one order of events, viz., that with which his mind is occupied; his thoughts have only one object, and it is with that only he concerns himself. The second condition is the result of magnetic influence; it is brought about through the will of the operator. The person is then almost always free, as regards his thoughts, and has the power of directing his attention to all external objects.

Artificial somnambulism presents many curious phenomena. We have already alluded to some of them when speaking of dreams and of ecstasy. We shall confine ourselves here to the examination of somnambulism in relation to hallucinations. It is wrong to say that we have pretended to explain this singular state by means of hallucinations; what we have stated is, that it produces hallucinations in the magnetic sleep, not that somnambulism is merely an hallucination. Neither must it be forgotten that this state may be a physiological phenomenon, and manifest itself in reverie, in dreams, and in other condi-

* In somnambulism, the sense of hearing is frequently preserved; the individual hearing, and replying to questions, as if he was awake. Touch is also frequently unaffected; in some cases it may even acquire an extraordinary degree of delicacy. It is, so to speak, the sense which guides the actions of the somnambulist. Sauvages, of Montpellier, has recorded the occurrence of natural somnambulism accompanied by clairvoyance, in two patients who were in the hospitals. An account of them is found in the *Mémoires de l'Académie des Sciences*. Szafhowski: *Récherches sur les Hallucinations*, p. 155. 1849.

tions of the mind, which no one has ever thought of classing with insanity.

Amongst the instances of artificial somnambulism, we shall select some whose authenticity cannot be doubted.

Example 86. Madame Plantin, aged sixty-four, had consulted, in June, 1828, a somnambule recommended to her by Dr. Chapelain; this person warned her that the gland of the right breast was enlarging, and threatened to become cancerous. The patient passed the summer in the country, paying but little attention to the regimen which had been ordered her. She returned, at the end of September, to see Dr. Chapelain, and told him that the gland was considerably increased in size. He commenced magnetizing her on the 23rd of the following October, and produced sleep in the course of a few days; but her state of clairvoyance was always very imperfect. This treatment retarded, but did not cure the disease. At length the breast ulcerated, and the doctor considered there was no hope, except in excision. M. Jules Cloquet, the well-known surgeon, was of the same opinion; and it remained with the patient to decide. Dr. Chapelain, thanks to the magnetic influence he had over her, prevailed upon her to consent. He endeavoured with all the power of his will to produce insensibility of the part to be operated on, and when he thought he had succeeded, he tested it by pinching it severely with his nails, and found that it was insensible to pain. The patient remained in ignorance of the exact day of the operation, which was the 12th April, 1829. Dr. Chapelain threw her into the magnetic state, and strongly magnetised the part itself. He also magnetised the operator and his assistant, who had not the slightest doubt that Madame Plantin would wake up with the first cut of the knife. Great, there-

fore, was their surprise, when she continued in the most complete state of insensibility. "It seemed to me," observed Dr. Cloquet, "that we were cutting on a dead body."*

Madame Plantin died, fifteen or sixteen days after the operation, from causes which had nothing to do with it; her body was opened, and the circumstances connected with the autopsy were exceedingly curious.

This lady had a daughter married to M. Lagandré; unfortunately she resided in the country, and could not come to Paris until some days after the operation. Madame Lagandré was a somnambule, and possessed of a remarkable lucidity.

"M. Cloquet requested Dr. Chapelain to put Madame Lagandré into the magnetic condition, and to ask her some questions concerning Madame Plantin. She replied to him as follows: 'My mother has been very weak for some days; she no longer sees except by means of magnetism, which sustains her artificially; she has no life.'—'Do you think you can sustain the life of your mother?'—'No, she will die early to-morrow morning, without pain, without suffering!'—'What are the parts which are diseased?'—'The right lung is shrivelled up, drawn within itself; it is surrounded with a membrane resembling paste and floats in a quantity of water. But it is especially at this part,' said the somnambule, pointing to the lower angle of the bladebone, that my mother suffers. The right lung no longer performs the act of respiration; it is dead. The left lung is sound; it is by means of this that my mother lives. There is a little water in the covering of the heart—pericardium!'—'How are the organs of the abdomen?'—'The stomach and intestines are healthy, the liver is white, and discoloured at the surface.'

* See *Archives Générales de Médecine*, t. xx. p. 131. May, 1829.

"M. Chapelain magnetised the patient energetically on the Monday, but could scarcely superinduce a state of sleep. She awoke on the Tuesday, and expired about seven o'clock in the morning. The medical men were very desirous of testing the statements of the somnambule with regard to the condition of the internal organs, and they obtained the consent of the family to their making an examination. M. Moreau, secretary to the surgical section of the Academy, and Dr. Dronsart were requested to witness it, and were informed that it should be made the next day in their presence. The examination was made by M. Cloquet and his assistant, M. Pailloux, aided by Dr. Chapelain. The latter had magnetised Madame Lagandré shortly before the time named for the autopsy. The medical men wished to hear from her own mouth what she stated she had seen within the body of Madame Plantin; the somnambule repeated, in a clear voice, and without hesitation, what she had already announced to MM. Cloquet and Chapelain. The latter then led her into a room, adjoining the one in which the examination was made, and of which the door was closed. Madame Lagandré was all the time in the state of somnambulism, and, in spite of the partitions which separated her from the medical men, she followed the course of the knife in the hands of the operator, and said to the persons around her; 'Why has he made an incision in the middle of the chest when the effusion is to the right?'

"The statements of the somnambule were found to be perfectly correct, and the details of the autopsy, which were written down by Dr. Dronsart, were as follows:—

Examination of the Body of Madame Plantin, Tuesday, 29th April, 1829.

"*Exterior.* The body of a pale yellow tinge, wasted,

and the abdomen large. The wound is three-parts healed, and the surface covered with healthy granulations; the margins are united, and covered with a recently formed cicatrix.

“*Interior.* On opening the chest, the right pleura was found to be filled with about two pints of a thick serous fluid. The pulmonary and costal layers of this membrane were covered with soft coagulated exudations, more abundant at the posterior than at the anterior parts of the cavity. The lung was greatly contracted; incisions on its posterior margin, and especially at the superior lobe, showed the existence of pneumonia, and gave exit to a sero-purulent fluid. Many parts of the anterior margin and of the inferior lobe were still permeable to air and crepitated. The pericardium contained about three or four ounces of limpid serum. The posterior surface of the heart was slightly reddened, and presented several shreds of coagulable lymph.

“The liver was of the ordinary size, the upper surface was covered at its middle part with white spots, which did not extend into the substance of the organ. The gall-bladder was atrophied and of a white colour; it was filled with biliary calculi, and contained no bile.

“The other organs were not examined.”*

Those who were present at this case are all living, and occupy a high position in the medical world. Different explanations have been given of their statement, but their veracity has never been questioned.

The two following cases have been recorded by M. Chardel, a counsellor in the Court of Appeals, who received the account of them from eye-witnesses, who were persons of staid and serious character.

* Chardel : *Psychologie Physiologique*, p. 260. Paris, 1844.

Example 87. A magistrate, a counsellor in one of the royal courts, related to me the following anecdote: His wife had a maid-servant in very delicate health, whom she magnetized and put into a state of somnambulism. This was done privately, because their charitable intentions had subjected them to some jokes. One day, when the magnetic influence was accompanied by considerable pain, the somnambule asked for some old wine; the husband took a light and went to fetch it. He descended the first steps without any accident, but the cellar being situated at an unusual depth, and the steps damp, he slipped down half the staircase and fell backwards, without, however, hurting himself, or extinguishing the light which he held in his hand. This did not prevent him from accomplishing his object, and returning with the wine which had been asked for. He found his wife was acquainted with his fall and all the details of his underground adventures; the somnambule had related them as they came to pass.*

Example 88. The wife of a colonel of cavalry was magnetized by her husband, and became clairvoyant. During this course of treatment, an indisposition compelled him to avail himself of the aid of an officer in his regiment. This only lasted for eight or ten days. Some time after, at a magnetic *séance*, the husband having put his wife into a state of somnambulism, directed her to occupy her attention with this officer. "Ah, the unhappy man!" she cried, "I see him—he is at —; he is about to kill himself—he takes a pistol; run—quick . . . !" The place named was about a league off; some one instantly mounted a horse, but when he arrived the suicide was already committed.†

We have limited ourselves to these three cases, but

* Chardel : *Opus cit.* p. 290.

† *Ib.* p. 292.

they are sufficient to prove that persons and objects which are *en rapport* with the magnetic individual may be revealed to him in their actual state; and that, under these circumstances, phenomena arise similar to those which we have observed in reverie, in dreams, in ecstasy, in prevision, in presentiment, and, in a word, in any of those states in which hallucinations coexist with a sound state of mind. There are undoubtedly other peculiarities which seem to pass beyond the limits of the ordinary course of nature; but it should be remembered that these are altogether of an irregular character: they may suddenly disappear in persons who had previously been subject to them; they are only met with at considerable intervals, and then generally in a small number of delicate, nervous, and frequently unhealthy individuals—such, at least, has been the case in those instances which have come under our own observation.

The various conditions which we have now examined are closely connected with hallucinations in this respect, that the thoughts create and colour them, and, in a word, the mind gives them their material form. If, however, we feel perfectly confident of the actual power of man's will over man, and of the influence which is exercised by hallucinations, we also believe that it is contrary to the laws of physiology to suppose that during life the phenomenon of clairvoyance can be extended over the surface of the body, or can have its especial seat in the epigastrium, in the ends of the fingers, &c. The phenomena of clairvoyance, of prevision, and of second sight depend upon a sudden exaltation of the brain, which disperses the obscurity that surrounds the sensual organs, and bestows upon them a greater vivacity. What takes place in natural somnambulism here occurs under the influence of an unknown cause; the

individual sees distinctly in his brain the stairs, the apartments, and the several localities through which he passes; it is there he reads the characters of the book which is before him, or of the letter which he is writing. It is an internal mirror where all his impressions are reflected, and which serves him as a guide; but in this case the action relates to things which are past, for if the person finds himself in a locality which is unknown to him, he will wander about, stumble, and perhaps injure himself. In artificial somnambulism, the perceptions are more distinct, more extended, and indicate a more complete isolation of the mind, with greater activity of its faculties. How this is brought about we do not know, nor are we any better informed as regards the thousand different thoughts which pass through our minds under the guidance of the will. These are facts which we are compelled to admit, but the mode of their production will probably always escape us.

CHAPTER X.

HALLUCINATIONS IN FEBRILE, INFLAMMATORY,
ACUTE, CHRONIC, AND OTHER DISEASES.HALLUCINATIONS IN ACUTE DELIRIUM AND
CEREBRAL DISEASES.

THESE disorders, which were long confounded with inflammation of the brain, and were named by some *acute madness* or *acute delirium*, but which, along with M. Lélut, we have separated from this group of diseases,* leads us by a natural transition from nervous to inflammatory disorders.

The presence of maniacal excitement, which is one of the symptoms of acute delirium, would lead us to expect the existence of strange conceptions and illusions of the senses in the mind of the invalid, and this is what observation has shown to be the case.

Some patients, when suffering from acute delirium, imagine they see persons hidden under their beds, in closets, or similar localities; they will point them out, and endeavour to drive them away. Others believe themselves surrounded by frogs, or serpents, which are ready to devour them. There can hardly be a doubt that the terror which is exhibited, the cries which are uttered, the desire to bite and strike, or to precipitate themselves from elevated spots, which are

* Lélut: *Induction sur la Valeur des Altérations de l'Encéphale dans le Délire aigu et dans la Folie*. Paris, 1836. Brierre de Boismont: *Du Délire aigu qu'on observe dans les Etablissements d'Aliénés*. Mém. lu à l'Acad. Roy. de Méd. en 1842, inséré dans le tome xi. des *Mémoires de l'Académie*. This was honoured with a gold medal by the Institute.

noticed in some of these patients, proceed from the existence of hallucinations of an alarming character.

The nature of the hallucinations which occur in acute delirium are in accordance with the habits, the character, and the pursuits of the individual. A lady who was very religious continually cried out, "*See the demons which surround me; leave me, Satan! Merciful Jesus, drive them away!*" A young student begged that the water might be removed which surrounded his bed; he saw it gradually rising; it reached up to his breast, and he felt that he was on the point of being suffocated.

Illusions are equally common in acute delirium. The invalids mistake those around them for their personal friends, or they are transformed, and take on peculiar appearances. Illusions of taste and smell are also noticed in acute delirium. The patients will often reject their drink with expressions of horror, declaring that it smells of smoke, that it has a most nauseous taste, and that it is intended to poison them. Others will declare that their drinks have the taste of the finest wines, and are in a kind of ecstasy while partaking of them.

HALLUCINATIONS IN INFLAMMATORY AND OTHER DISEASES.

Works on internal pathology contain numerous observations which prove most clearly the existence of hallucinations in slight and severe fevers, in inflammation of the different organs, in the most opposite diseases, in convalescence, &c. We shall not examine these in detail, but simply adduce instances in which the disease is complicated by hallucinations.

Congestion, or hyperæmia, is sometimes preceded by hallucinations. Broussais relates the case of a woman, nineteen years of age, who during her labour

was troubled with noises in the head, who thought she saw lights, a coffin, and a large black dog, which advanced to devour her. This woman presented all the symptoms of plethora. Some leeches were ordered, which sufficed to dissipate these visions, and quickly restored her reason.*

Example 89. A man of sound intellect was seated in his room, when, to his great surprise, he saw the door open, and one of his friends enter, who, after he had taken several turns in the room, placed himself opposite to him, and looked fixedly at him. Wishing to receive his visitor with politeness, he rose; scarcely had he advanced a few steps, when the figure vanished. He then perceived that he had had a vision. Soon afterwards the apparition reappeared, accompanied by several of his acquaintances, who surrounded him, and looked at him in a similar manner. In the space of a quarter of an hour the company became so numerous, that the apartment seemed as though it would be incapable of holding them. These phantoms followed him into his bedroom, and arranged themselves around his bed, so that he had great difficulty in obtaining a few hours' sleep. During his sleep they reappeared, and were as numerous as on the previous evening.

This state continued until the next day, when he consulted his medical man, who recollected that the year before he had bled him for congestion of the brain. On several occasions he had also been troubled with hæmorrhoids. Some leeches were applied; the next day the phantoms had greatly diminished, and by night-time they had entirely disappeared.

Many writers have noticed the occurrence of hallucinations before an attack of apoplexy.

Inflammation of the membranes of the brain will also

* *Phlegm. Chron.* vol. ii., pp. 421, 422.

give rise to this phenomenon. MM. Martinet and Parent-Duchâtelet have recorded five instances out of one hundred and two cases contained in their work. The treatise on *Encephalitis* of M. Bouillaud (pp. 8, 66, and 86) contains several cases of hallucinations of the sense of smell, and illusions of sight and touch.

In epidemic cerebro-spinal meningitis hallucinations are very numerous. M. Tourdes, the author of a history of this epidemic, has mentioned several remarkable examples.—*Hist. de l'Epid. de Méning.-céréb.-spinale*, Strasbourg, 1843.

Dr. Alderson, of Hull, has related an interesting case of hallucinations, combined with violent headache and inflammation of the integuments.

Example 90. “A few months ago,” says this writer, “I visited Mr. R., who was seized, in his passage from America, with a most excruciating headache. He obtained some temporary relief from the formation of matter under the scalp; swellings came on in the throat, and he had some difficulty of respiration when in bed. At this time he complained to me that he had troublesome dreams, and that he seemed to dream whilst awake. In a short time after he told me he had, for an hour or two, been convinced that he had seen his wife and family, when his right judgment told him that they were in America; and the impression was so strong a few nights afterwards, and the conversation he had with his son so very particular and important, that he could not help relating the whole to his friends in the morning, and requesting to know if his wife and son were not actually arrived from America, and at that time in the house. I was sent for to hold a consultation, and he evidently saw that they all took him to be insane. He therefore immediately turned to me, and asked me whether the complaint he then had would bring

on the imagination of spectres, and apparitions, and figures, for he had always hitherto been an unbeliever in ghosts and in everything else. He felt, and his friends acknowledged, that he was perfectly sane and strong in mind as he had ever been in his life.

“Having satisfied him with the nature and extent of his complaint, and that it would soon vanish with his bodily sufferings, he and his friends were made easy in their minds; but the phantoms became at length more troublesome, so that he could not bear to go into his bedroom, where every picture brought with it the association, and conjured up the spirits of the departed, or introduced a train of unpleasant companions. He remained after this in a low room, and was for a time free from intruders; but in a bright brass lock he again saw his Transatlantic friends, and never afterwards could he look at it but he saw them; and when I have been with him, and have purposely taken up a book, I have seen him hold conversation in his mind’s eye with them; and I have momentarily known him consider me as hearing and seeing them too. I say momentarily, for he is a man of strong parts, and perfectly convinced of the nature of the complaint; for whenever I spoke, and he turned from the lock, he could converse on religion, physic, and politics as well as ever. He then changed his house; the matter again formed under the scalp, and he is now in a state of convalescence, and totally free from such visitations.”*

Fever performs an important part in the productions of hallucinations, either from the flow of blood it determines to the brain, or in consequence of the derangements of the nervous system which it produces. Most frequently it is accompanied by wakefulness, and when this has lasted some time, the patient,

* *Edinburgh Medical and Surgical Journal*, vol. vi. p. 291.

worn out with fatigue, becomes drowsy, but is soon woke up by horrible dreams, which have all the appearance of reality. The subdued light, the shadows, and the drapery of the room combine to produce definite forms before his disturbed imagination. At first these objects are faintly depicted, but soon they assume the distinctness of an actual existence, and prepare the way for a constant and rambling delirium.

Example 91. "A highly intelligent friend," says Abercrombie, "whom I attended several years ago, in a mild but very protracted fever without delirium, had frequent interviews with a spectral visitor, who presented the appearance of an old and grey-headed man of a most benignant aspect. His visits were always conducted exactly in the same manner. He entered the room by a door which was on the left-hand side of the bed, passed the end of the bed, and seated himself on a chair on the right-hand side; he then fixed his eyes upon the patient with an expression of intense interest and pity, but never spoke; continued distinctly visible for some seconds, and then seemed to vanish into air."

Example 92. "A lady," says the same writer, "whom I attended some years ago in a slight feverish disorder, saw distinctly a party of ladies and gentlemen sitting round her bed-chamber, and a servant handing something to them on a tray. The scene continued in a greater or less degree for several days, and was varied by spectacles of castles and churches of a very brilliant appearance, as if they had been built of finely-cut crystal. The patient had from the first a full impression that it was a morbid affection of vision connected with the fever, and amused herself and her attendants by watching and describing the changes in the scenery."

Conolly, who has carefully studied the effects of

fever on the imagination, has pointed out three degrees in the impressions that it gives rise to.

In the first the patient's bed will seem in flames ; or voices will whisper in his ear ; or the smell of a banquet assail him ; or his sense of touch seem opposed by moving and bulky bodies ; or the sense of sight will be harassed by the rapid succession of imaginary faces, appearing and disappearing in endless trains and variety.

If we question these patients, some will tell us in a very quiet way that they are thus tormented. Others will seem confused, and make a visible effort of sight and hearing before they tell us how they are troubled. Lastly, some believe in the reality of all these sensations. Of these three classes of patients, the last are in a state of delirium, the second are approaching to it, the first are in a sound state of mind.

In the first case the patient attends to the sensations received from surrounding objects by senses not partaking of the morbid state. He recognises his own chamber, his own family, his medical attendant, his nurse ; the other faces that flit before him he knows could not be in that chamber. He remembers that he became ill some days before, that he is feverish, that he took to his bed. Comparing the objects before him and the things remembered, with the succession of features which have been displayed to him, or with the sounds he has seemed to hear, he is convinced that the latter are inconsistent with the former, and are the mere creations of his malady.

In the second case the patient is nearer to delirium ; on awaking for a few moments, the sight of his bed-curtains apparently on fire alarms him ; he seizes the curtains, he looks anxiously about him ; but his sense of touch, the tranquillity of those near him, leads him to the conclusion that the appearance

is a part of his disease. When you speak to such a patient as he is awaking from his troubled sleep, your voice is at first associated with the images of his dream ; but he opens his eyes, gazes upon you, takes hold of your hand, and by comparing sensations derived from things present with what has appeared to him in his reverie, becomes in a short time quite collected.

This kind of disorder usually lasts for some hours, or for some days. If it increases, the visions assume a more decided form, they are more continuous, and delirium may be the result. A poor woman, a patient at the dispensary at Stratford, who was very much out of health, complained that she never saw more than the half of a person's countenance, or of any other object. Sometimes these apparitions appear in great numbers, heads and faces are seen crowded together and looking through the window or in at the door.

In the third case the patient is mastered by the false sensations actually arising from things present, or the sensations he has of things present are not accurate ; he continues to talk to persons supposed to be present, and does not recognise the voices of his friends ; his eyes are directed to them, but the impression he receives is of other figures and faces ; he looks about his chamber, and yet thinks himself in a strange apartment. This man cannot, then, compare true sensations, which he does not receive, with the false sensations which he does receive ; he cannot compare what he sees with what, in his febrile state, he cannot remember, and the immediate consequence is delirium, or an active madness.

"In cases of fever," says Conolly, "I have many times watched these three states sliding into one another, as the patient, in the increase of his malady, lost the power of receiving correct sensation ; and

again, as the malady receded, regained it, and in this case slight efforts were sufficient to engage his attention."

We have on several occasions convinced ourselves of the existence of visions in the course of typhus fever; a circumstance which had not escaped the notice of Hibbert. Hallucinations have been observed at the commencement, in the course of, and during convalescence from this fever.

Abercrombie quotes from the *Christian Observer* the case of a farmer who, when returning from market, was deeply affected by a most extraordinary brilliant light, which he thought he saw upon the road, and by an appearance in the light which he supposed to be our Saviour. He was greatly alarmed, and, spurring his horse, galloped home; remained agitated during the evening; was seized with typhus fever, then prevailing in the neighbourhood, and died in about two days. It was afterwards ascertained, that on the morning of the day of the supposed vision, before he left home, he had complained of headache and languor; and there can be no doubt that the spectral appearance was connected with the commencement of the fever.

The same author relates that a friend of his, who was convalescent from typhus fever, imagined that his body was ten feet high. His bed seemed six or seven feet from the ground, so that he was afraid to get out of it. The opening of the chimney was as large as the arch of a bridge; what was most singular, the persons around were of their natural size. The most curious phenomena are those furnished by illusions of sight.

The occurrence of phantoms in severe fevers has been noticed by the ancients. How many cases of delirium, says Hippocrates, in ataxic and adynamic

fevers are accompanied by hideous spectres, indicating the entire derangement of the economy and approaching dissolution.

Moreau, of Larthe, mentions, in the *Encyclopédie Méthodique*, art. "Méd. Mentale," having attended a child twelve or thirteen years old, who had scarcely any knowledge of Latin, but during an attack of fever was suddenly capable of speaking that language with tolerable correctness. The same child expressed himself to the persons around in terms far beyond the ordinary language of his age, or the general character of his own mind. He died a few days afterwards.

M. Rayer related to us a case of typhus fever, in which the patient, for seven or eight days, saw the figure of a man at the foot of his bed, whom he endeavoured to drive away. There was nothing repulsive in the figure, and it only troubled him by its presence. With convalescence the vision entirely disappeared. Dr. Marotte mentioned a similar case to us.

English writers who have described the fever of Cadiz and Malaga, state that the patients were insensible to external objects, which were replaced by a new world of ideas of a most terrible kind. Frightful spectres appeared to the patients, the precursors of coma and death.

Hallucinations have been observed in the typhus fever of armies, in pestilential fevers, and in several of the epidemics of the Middle Ages.

Thucydides, in his history of the plague at Athens—a disease that has been classed by modern writers with typhus—speaks of spectres which alarmed the inhabitants. Procopus mentions the case of men who, during the plague, fell victims to this scourge, having dreamed of demons who touched them, and informed them they would speedily die. During

the epidemic which depopulated Neo-Cæsarea, the inhabitants saw and heard phantoms in their houses. When the plague broke out in Egypt, in the reign of the Emperor Justinian, ships of brass were seen upon the sea, navigated by black men who had no heads. During an epidemic which depopulated Constantinople, the people were horrified by the sight of demons, who, in the dress of ecclesiastics, went from house to house, bringing death upon all the inhabitants.

Cases are related which leave no question of the occurrence of hallucinations and illusions in this disease. A pupil of the celebrated practitioner Hildenbrand, who was attacked by typhus, imagined, during his delirium, which lasted for seven days, that he had the part of the viper-eater assigned to him ; a character in an opera entitled *Miroir d'Arcadie*, which he had seen acted a short time previously. He was in a state of indescribable agony and terror every time he endeavoured to seize and swallow the dangerous reptile.*

In some recent descriptions of the typhus fever of armies, mention is made of hallucinations of sight. The typhus at Mayence was frequently complicated with this symptom.

Intermittent fever, which modern observers believe sometimes produces insanity,† has been noticed to be attended by hallucinations. Nicolai, the publisher, of Berlin, whose case has been previously related, was attacked, in 1778, with intermittent fever, during which he saw landscapes and coloured figures. When he closed his eyes the phantoms were no longer visible ; but when he opened them they re-

* Hildenbrand : *Du Typhus Contagieux*, traduit de l'Allemand par Gase, p. 70, in-8. Paris, 1811.

† M. Baillarger : *De la Folie dans les Fièvres Intermittentes—Ann. Méd. Psych.* Novembre, 1843.

appeared. A deranged state of the digestive organs, by reacting on the brain and its membranes, has frequently given rise to hallucinations. The same thing has occurred from congestion and inflammation of these organs. Illusions of taste and smell are also very common.

Dr. Hungerford Sealy has published a paper on a peculiar biliary disease of hot climates, which is characterized by constant irritability, accompanied by a greatly exalted state of the mind and of the muscular system. It mostly attacks persons who have been resident in the country two or three years, and have begun to experience feelings of nostalgia. The mind is troubled with visions, the imagination becomes excited; the reason still preserves some power over the imagination, but it is restrained with difficulty.

From amongst the examples which he gives we shall select the case of the English clergyman at Messina. When Dr. Sealy visited this patient, "he found him in bed—countenance haggard—eyes glaring out of his head and deeply suffused and bilious; skin dry and parched, and almost verging on the icteroid tint—tongue dry and red at edges, and covered with a brown fur in centre and back portion—pulse small and quick—his general expression denoted the deepest misery, though his mind was perfectly clear. He had been ill three weeks." Dr. Sealy purged him, applied leeches to the head, and mustard sinapisms to the feet. After twelve hours, there was a perceptible improvement.

"During the progress of his disease, his hallucinations bore a strong resemblance to the clairvoyance of the magnetic; his visions were frightful. His pervading wish was to tear everything near him, to shout, to sing, and curse. He fancied he saw his limbs leave his body. He was convinced of the unreality of the

vision, and of its being the result of a diseased imagination; yet so palpable was the delusive vision, that he could scarcely correct the delusion by the utmost effort of his reason.

“The bodily disease had evidently its origin in the biliary and chylopoietic viscera; this was also proved by the character of the evacuations.”*

A curious case of hallucinations occurring during a long attack of pneumonia is recorded in the fifteenth volume of *Nicholson's Philosophical Journal*, p. 289.

Example 93. “About twelve years ago,” says the writer, “I had an attack of fever, arising from some deep-seated inflammation which caused acute pain in the left side. It was occasioned by a cold caught at the breaking up of the hard frost in the spring of 1795. The pulse was generally about 110 in the minute, and the illness, which lasted some weeks, was accompanied with disordered perception through almost its whole duration. The first night, after the setting in of the fever, was attended with great anxiety and the fatigue and perpetual recurrence of the same dream. I supposed myself to be in the midst of an immense system of mechanical combinations, all the parts of which were revolving with extreme rapidity and noise, and at the same time I was impressed with a conviction that the aim or purpose of this distracting operation was to cure my disorder. When the agitation was carried to a certain height, I suddenly awoke, and soon afterwards fell again into a doze, with a repetition of the same dream. After many such repetitions, it occurred to me that if I could destroy the impression or conviction, there might be a probability that the delirious dream would change its form; and as the most likely method, I

* *Observations on a peculiar Nervous Affection incident to Travellers in Sicily and Southern Italy*, by J. Hungerford Sealy, M.D.—*Medico-Chirurgical Review*, July, 1844.

thought by connecting some simple visible object in my mind with the notion of cure, that object might be made to occupy the situation of the rapidly-moving objects in the dream. The consequence, in some measure, answered my expectation ; for upon the next access, the recollection of the figure of a bottle, to which I had previously directed my mind, presented itself, the rotation ceased, and my subsequent dreams, though disturbed, were more various and less irritating.

“The medical treatment consisted in the external application of leeches to the side, with venesection, and a saline mixture.

“A second night was passed with much agitation in repeated dozing, with dreams, in which it was difficult to distinguish the time of sleep from that of wakefulness. None of that anxiety of mind remained which had added to the sufferings of the preceding night. When morning came, the state of the sensations had undergone a marked alteration ; for the real impressions of surrounding objects predominated over the phantasms of the disease. Being perfectly awake, in full possession of memory, reason, and calmness, conversing with those around me, and seeing without difficulty or impediment, every surrounding object, I was entertained and delighted with a succession of faces, over which I had no control, either as to their appearance, continuance, or removal.

“They appeared directly before me, one at a time, very suddenly, yet not so much but that a second of time might be employed in the emergence of each, as if through a cloud or mist, to its perfect clearness. In this state each face continued five or six seconds, and then vanished by becoming gradually fainter during about two seconds, till nothing was left but a dark opaque mist, in which almost immediately after appeared another face. All these faces were in

the highest degree interesting to me for beauty of form and the variety of expression they manifested of every great and amiable emotion of the human mind. Though their attention was invariably directed to me, and none of them seemed to speak, yet I seemed to read the very soul which gave animation to their lovely and intelligent countenances: admiration and a sentiment of joy and affection when each face appeared, and regret upon its disappearance, kept my mind constantly riveted to the visions before it; and this state was interrupted only when an intercourse with the persons in the room was proposed or urged."

The visions suddenly vanished while in the act of taking some medicine. How long the appearances were suspended was forgotten, but, notwithstanding the medicine was continued, the figures returned; but they now consisted of books, or parchments, or papers containing printed matter. The patient was, however, unable to read them, either because they were not distinctly legible or did not remain a sufficient time before they vanished. "It occurred to me that all these delusions were of one sense only, namely, the sight; and upon considering the recurrence of sounds, a few musical tones were afterwards heard, for one time only; soon after which, having dropped asleep, an animal seemed to jump upon my back, with the most shrill and piercing screams, which were too intolerable for the continuance of sleep."

Hallucinations have been known to coincide with the suppression of a hæmorrhoidal discharge. The following case is recorded in *Les Archives de Médecine*.

Example 94. A gentleman, aged forty, resided at Carlsruhe in Silesia. He was of sound mind, and free from all superstitious ideas. He was subject to a hæmorrhoidal discharge; besides which, the sight of one eye was weak, and the other had a cataract. One

day he was alarmed by a fire at a neighbouring house. On the evening of the same day his wife observed he was very restless, and asked her some singular questions. About six o'clock, when candles were lighted, he assured his wife that his mother had entered the room, taken him by the hand, and then vanished, just as he was rising to receive her. He said, moreover, that she was accompanied by her husband and three other persons, whom he did not know. At supper-time he went into a room overhead, and having taken his meal, returned to the lower apartment, still accompanied by the vision; at bed-time he covered his head with the clothes and slept quietly. The next day he had a different illusion: all the walls seemed covered with black and white squares like a chess-board. The illusion was so complete that it hid several engravings which hung against the walls of the room. These things continued for two days, after which his sight returned to its natural condition. He then complained of weakness and giddiness; his sleep, his pulse, and his appetite remained healthy. Some purgative medicine, some foot-baths, and the administration of the tincture of quinine, restored the hæmorrhoidal discharge and completed his cure.*

Many affections, under circumstances which we are not able to appreciate, may produce hallucinations. The following case, from Dr. Alderson, is an instance of their occurring in gout.

Example 95. "I was called," says this gentleman, "to Mrs. B., a fine old lady about eighty years of age, whom I have frequently visited in fits of the gout. She complained of an unusual deafness, and great distension in the organs of digestion, leading her to expect an attack of gout. From this time she had visions. She was visited by several of her friends,

* *Archives Générales de Médecine*, vol. xix. p. 262. 1824. Hufeland's *Journal*, September, 1824.

whom she had not invited; she told them she was very sorry she could not hear them speak, nor keep up conversation with them; she would, therefore, order the card-table, and rang the bell for that purpose. Upon the entrance of the servant, the whole party disappeared. She could not help expressing her surprise to her maid that they should all go away so abruptly; but she could scarcely believe her when she told her that there had been nobody in the room. She was so ashamed, that she suffered, for many days and nights together, the intrusion of a variety of phantoms, and had some of her finest feelings wrought upon by the exhibition of friends long lost, and who had come to cheat her fancy and revive sensations that time had almost obliterated. She determined, however, for a long time, not to complain, and contented herself with merely ringing her bell, finding she could always get rid of the phantoms by the entrance of her maid.

“It was not till some time after that she could bring herself to relate her distresses to me. She was all this time convinced of her own rationality, and so were those friends who really visited her, for they never could find any one circumstance in her conduct and conversation to lead them to suspect her in the smallest degree deranged, though unwell. This complaint was entirely removed by cataplasms to the feet and gentle purgatives, and terminated a short time afterwards in a regular slight fit of the gout. She has remained ever since, now somewhat more than a year, in the perfect enjoyment of her health and faculties.”*

Every practitioner has noticed the state of discomfort and restlessness, of melancholy and terror, produced by *affections of the heart*. The patients start

* *Edinburgh Medical and Surgical Journal*, vol. vi. p. 291.

up from their sleep haunted by frightful spectres and hideous phantoms. Not unfrequently this state of mind comes on during the day. We have collected several instances of hallucinations co-existing with organic disease of the heart. M. Saucerotte has published some similar cases; amongst others, he relates that of a non-commissioned officer with hypertrophy of the left ventricle, who imagined he saw white phantoms of strange and indefinite forms place themselves before him in threatening attitudes. Ashamed of his fears, knowing himself that it was only a phantasma, dreading above all things the jokes of his companions, he dared not confess how much he was under the influence of the strange malady which tormented him.*

Pellagra is a cutaneous disease which occurs in Lombardy, in the Landes of Bordeaux, and in several parts of the south of France. It is frequently complicated with hallucinations and illusions. Some of these patients fancy they are monks or priests; others believe that they are pursued by Satan, and imagine they see the flames of hell. In Italy, the delirium most commonly assumes a religious form; and as the sufferings of the patient fill him with sorrowful ideas, the disorder is especially characterized by visions of the devil, of hell, &c.†

It is probably these depressing ideas which produce the tendency to suicide which is observed in the persons attacked with pellagra, possibly the homicidal monomania which has also been noticed, is likewise accompanied by hallucinations. The ideas

* Saucerotte : *De l'Influence des Maladies du Cœur sur les Facultés Intellectuelles et Morales de l'Homme*.—*Annal. Méd.-psych.* t. iv. p. 177. Septembre, 1844.

† Brierre de Boismont : *De la Pellagre et de la Folie Pellagreuse*, observations recueillies au Grand Hôpital de Milan, 2^e édit. Paris, 1832.

taking another direction, may substitute for the demoniacal visions those of angels of paradise, &c.

Women with *chlorosis* are often a prey to profound melancholy. They prefer solitude, avoid all exertion, and indulge in melancholy thoughts; many of them have also symptoms of insanity, they are surrounded by strange forms, see hideous objects and repulsive figures. If this state continues and becomes more intense, it may bring on insanity and render these visions permanent, which by a slight effort of the reason might have been dissipated.

Muratori has related a curious case where there was a feeling of happiness accompanied by visions during a state of *syncope* and half consciousness. A young lady became violently delirious at the termination of a severe fever. When the delirium was over she remained motionless, and the pulse was imperceptible; the surface of the body became cold, and she was supposed to be dead. The body was being laid out when she fetched a deep sigh. The attendants immediately rubbed her with strong solution of spirits, and endeavoured to restore the warmth of the body; at length she moved, then consciousness and speech returned, and she recovered.

Instead, however, of thanking the persons who had taken such pains to restore her to life, she complained to them of their having recalled her soul from a condition of indescribable repose and happiness, such as it was not permitted to enjoy in this life, and with which the greatest pleasures she had ever experienced would not bear comparison. She added that she had heard the sighs and lamentations of her father, and all that had been said with regard to her funeral, but that it had not disturbed her feeling of tranquillity; that her soul was in a state of rapture; that

she had lost all care for the things of this world, even to the preserving of her life.*

Hallucinations are sometimes observed during *convalescence*.

Example 96. At the termination of an inflammatory disease which had produced great weakness, Lieutenant-General Thiébault, a man distinguished alike for his intelligence and military talents, was troubled with visions; a circumstance all the more extraordinary, as he was in the full possession of his reason, and none of the senses had undergone any physical alteration, yet the fantastic forms which haunted him affected his sight so strongly that he could give a minute description of them as easily as of the real objects with which he was surrounded.†

Example 97. Miss N. was just convalescent from an attack of simple fever which had been of some duration, and had left her very weak. All the family had gone to church, a violent storm came on, and Miss N. seated herself at a front window to watch its effects; all at once the thought of her father and where he might be came into her mind, causing her great alarm. She soon fancied that he had been killed in the storm, and becoming very uneasy concerning him, she went into a back room which he generally occupied, and near the fire of which he usually sat in a high-backed arm-chair. On entering the room, Miss N. was astonished to behold the image of her father in his usual dress and attitude, and seated by the fireside. She immediately went forward to lay her hand upon his shoulder and inquire how he got in, and repeating the word "Father," she attempted to lay her hand upon his shoulder, but her hand encountered a vacancy, and she retired in alarm. As

* Muratori: *Della Forza della Fantazia*, c. 9.

† Eusèbe Salverte: *Des Sciences Occultes*, p. 324. D. Thiébault: *Souvenirs d'un Séjour à Berlin*, vol. v. 5^e édit.

she was about to leave the room, however, she looked back and still saw the figure occupying the same position in the chair. Fully half-an-hour elapsed from the time that this lady first saw the apparition till it disappeared. Miss N., who all the time was convinced that it was a spectral illusion, entered and left the room several times, carefully examining the arrangement of the drapery and the chair.*

Atmospheric influences seem, under some circumstances, to favour the production of hallucinations. In the noted winter of 1829–30, says Conolly, I observed this complication in the course of several diseases.†

M. Prus, in some observations on a memoir of M. Baillarger, entitled *Fragments pour servir à l'Histoire des Hallucinations*, remarks that extreme cold may produce hallucinations, and that he himself experienced this effect in 1814, when he left the division of the army to which he was attached to go two leagues to visit his family. “I had hardly gone a league,” he says, “in the most intense cold I had ever experienced, when I perceived I was no longer in a normal state. I walked more from habit than from the influence of my will—my whole body seemed extremely light. Fully aware of the danger of this state, I vainly endeavoured to hasten my steps; what troubled me most was that my eyes closed every minute in spite of me. Then I was surrounded by a number of pleasing images; I imagined I was in the midst of beautiful gardens, and I had visions of trees, rivers, and extensive plains.”

In the Russian campaign the soldiers were also attacked with hallucinations, sometimes of a joyous, sometimes of a melancholy character.

In 1845 we observed a marked predominance of

* Paterson : *Loc cit.*

† Conolly : *Opus cit.*

nervous symptoms. We are indebted to the kindness of Dr. Descuret and Dr. Salone for several instances in which hallucinations were observed in common diseases. M. Descuret has mentioned to us seven cases of this kind in persons attacked with influenza.

One of these was a clergyman, who imagined he was tripled. He saw himself three times. When he was in bed, if he changed his side, the other two turned at the same time and placed themselves over him. All these patients were cured of their hallucinations when they recovered from their illness.

Hallucinations are sometimes the precursors of disease.

Plutarch relates that Cornelius Sylla was warned of a fever which seized him unexpectedly by the sight of a phantom which called him by his name. Convinced that his death was close at hand, he prepared for that event, which took place the next night.

There is no necessity to have recourse to the marvellous to explain the occurrence accompanying this death. It is probable that Sylla was in the last stage of some organic disease, and that the apparition only increased his danger. Possibly it hastened his end by some few days, but certainly it was no prediction of the event. It is to similar causes, to the influence of religious opinions, to the want of scientific knowledge, and to the effects of the imagination that we must refer those deaths whose occurrence has been predicted, and of which we meet with numerous examples amongst the ancients. Under the same circumstance a highly exalted condition of the nervous system might cause death.

Example 98. "A lady," says Abercrombie, "whom I attended some years ago, on account of an inflammatory affection of the chest, woke her husband one night at the commencement of her disorder, and begged him to get up instantly. She said she had

distinctly seen a man enter the apartment, pass the foot of her bed, and go into a closet which entered from the opposite side of the room. She was quite awake, and fully convinced of the reality of the appearance; and even after the closet was examined, it was found almost impossible to convince her that it was a delusion. There are numerous examples of this kind on record.”*

Example 99. “Entirely analogous to this, but still more striking in its circumstances, is a case which I have received from an eminent medical friend, and the subject of it was a near relation of his own, a lady about fifty years of age. On returning one evening from a party, she went into a dark room to lay aside some part of her dress, when she saw distinctly before her the figure of Death as a skeleton, with his arm uplifted and a dart in his hand. He instantly aimed a blow at her with the dart, which seemed to strike her on the left side. The same night she was seized with fever, accompanied by symptoms of inflammation of the left side, but recovered after a severe illness. So strongly was the vision impressed upon her mind, that even for some time after her recovery she could not pass the door of the room in which it occurred without discovering agitation, declaring it was there she met with her illness.”†

Many writers (and amongst others Hibbert) have remarked that it is not unusual for patients in the last stage of *hectic diseases*, and in many other *chronic affections*, to experience hallucinations of an agreeable nature. By means of this peculiar state of the system they explain those numerous communications which pious persons are supposed to have with spiritual beings on their deathbeds. To the same

* Abercrombie : *Opus cit.* p. 391. † *Ib.* p. 392.

state may probably be referred that feeling of happiness which is possessed by many sick persons, but especially by those who are consumptive, and who, up to the very moment of their death, form all manner of delightful projects for the future. We would remark that, when speaking of hallucinations co-existing with a sound mind, we mentioned that a state of weakness, of syncope, or of asphyxia was favourable to their production.

Amongst the instances that have been noticed of hallucinations in the last stage of disease there is one that will ever remain engraven on my memory.

Example 100. On the 1st of June, 1842, I received the melancholy intelligence that my mother, who had suffered for several years from disease of the uterus, which had confined her to her bed, had been seized, two days previously, with epileptic fits, accompanied with loss of consciousness, so that her life was despaired of, and it was feared that, if the fits returned, the invalid, already extremely weak, would die before I arrived. My friend told me that the violence of the attack had for a time subsided, and was succeeded by a mild delirium, in which the invalid saw phantoms, figures, strange persons, and spoke about various matters which had no reference to her present condition; she no longer recognised those who were about her; she imagined they ill-treated her, and wished them sent away. Even my sister, who had never left her, she had become quite indifferent to. In the midst of her ramblings the idea that she should not see me again never left her, and she was continually asking for me.

I arrived during the night, and on entering the room of my beloved mother, about one o'clock in the morning, a prey to the most acute anguish, I found her sitting up in bed, her eyes fixed; and uttering in a low voice the words of her delirium, she desired that

the tradespeople and the other persons who were in her room should be sent away, especially a female who was perpetually teasing her. With her hand she waved them away. "*Make them go away,*" she constantly repeated. "*Do you not hear what a noise they make?*" (There was perfect silence at the time.) "*They will not let me see my son. My poor son! he will not come. When he arrives, I shall be no more.*" This delirium had lasted for twenty-four hours.

I was greatly affected at this sight, and taking her by the hand, I said to her, "*Calm yourself, my dear mother—I am with you, and will not leave you.*" I had hardly spoken these words, when my mother became silent, and recovering her senses, said to me, "*Tell me, my son, is it really you? Ah, I recognise your voice. Where are you, for I cannot see you?*" When she became more collected she could distinguish different objects, and was able to perceive me. Her countenance expressed her satisfaction, and she added, "*Now I have seen you, I shall die contented.*" The delirium had ceased; the sound of my voice had produced a wonderful change. Her intelligence returned to her under the influence of maternal affection, and for five days I had the happiness to converse with her, and to see her in the full possession of her faculties. On the fifth—the day of her death—about eleven o'clock in the morning, the artist who was taking her likeness, seeing she turned pale, proposed to leave off for awhile. "*Continue,*" she said; "*it will soon be too late.*" She expired at three o'clock.

The subject of hallucinations in nervous and some other diseases has been previously considered when speaking of hallucinations co-existing with a sound state of mind; it is therefore unnecessary to repeat what has already been said.

CHAPTER XI.

CAUSES OF HALLUCINATIONS.*

WHEN considering the causes—before passing to those sources of hallucinations which are capable of being appreciated, that is to say, to the secondary causes†—it must be borne in mind that a hallucination is composed of two distinct elements, the sensible sign, and the mental conception. These are mysteriously united, like the body and the soul, and are a perfect emblem of man's nature. The hallucination which is the material embodiment, a daguerréotype of the idea, is only the bodily portion, while the mental conception is the psychical portion. It is by defining these two elements that we must endeavour to seek for the cause of this singular phenomenon.

We have seen that fevers and many other diseases favour the production of hallucinations; but, at the same time, hallucinations also occur in persons of sound mind, and who are in good health. These, and such cases as the one which follows, can only be explained by a particular condition of the nervous system.

Example 101. Madame the Viscountess A., whom I attended for many years, was one day conversing

* The causes of hallucinations so closely resemble those of illusions that we have not considered it necessary to separate them.

† The primary cause of this and all other phenomena will always escape us. It is this which constitutes the difference between the finite and the infinite, towards which we constantly tend, often in spite of ourselves, but which all our endeavours after knowledge will never dissipate in this life.

with me about the apparitions recorded in the Scriptures, and in which she fully believed. "An event," she said, "happened some twelve years back, which satisfied me of the existence of those visions to which science gives the name of hallucinations. I received a letter from my son-in-law, the Count O., informing me of the severe illness of my daughter, who was many leagues away from me. The letter contained nothing which led me to anticipate a fatal termination. On entering my room—it was about nine o'clock in the morning—thinking upon the state of my daughter, I heard a voice, in a feeling tone, utter these words—'*Do you love Me?*' I felt no surprise, and immediately replied, in a loud voice, '*Lord, Thou knowest that I place my whole trust in Thee, and that I love You with all my soul.*' The voice then added, '*Do you give her to Me?*' I felt a thrill of dread pass through me, but immediately recovering myself, I replied, '*However painful may be the sacrifice, Thy holy will be done!*' I then sank on my couch in a state of great depression. The next day a second letter from my son-in-law informed me of my dear child's death."

The Viscountess was a person endowed with an excellent understanding, a devout Catholic, but without bigotry or fanaticism. The hallucination took place in broad daylight, when she was in excellent health, and when her thoughts were concentrated on the illness of her daughter. Bred up in the Christian faith, and having recourse to prayer in all her afflictions, she felt no surprise at the voice she heard. When Madame A. related this anecdote to me, twelve years had passed away, but her belief in the reality of the event was as firm as on the day of its occurrence. This instance is to us a most convincing proof of the way in which the apparitions of the Middle Ages are to be explained, and of the erro-

neousness of that system which regards hallucinations as an invariable indication of insanity.

In a medical point of view the nervous and circulatory systems undoubtedly perform a very important part in the production of hallucinations; but the difficulty is, how do they act? We are entirely ignorant of this even in the ordinary operations of the mind. We only know that various stimulants, acting on the blood and on the nervous system, give greater brilliancy and vivacity to the ideas, which simply means that there is a greater influx of blood to the brain. We are neither acquainted with the agent which produces this excitement, where it operates, nor what are the changes which it produces. Must we not then admit a predisposition—that unknown something—which in one person gives rise to apoplexy, in another to inflammation, and in a third to softening of the brain, or some other form of disease?

Thus, then, under the influence of a moral or physical cause, is produced an excited state of the nervous and vascular systems, which gives rise to hallucinations, without, however, its being possible to establish an intimate connexion between the two series of events.

Having determined the part which is performed by the organic element, we next enter upon the consideration of the mental, where we must ultimately seek for the cause of the singular phenomena of hallucinations. Such an inquiry is beset by insurmountable difficulties, unless we first establish certain data to guide us in our inquiry. Thus we shall devote a first chapter to the examination of the action of social and individual influences, and of moral and physical causes, in the production of hallucinations; and in a second, we shall endeavour to penetrate more deeply into their mode of formation,

by examining them in relation to psychology, to history, to morality, and to religion.

The causes of hallucinations should not be confounded with those of insanity, as was formerly the case. It is true the majority of the insane are subject to hallucinations; but it is equally certain, that they may occur by themselves. Even when the hallucinations are combined with insanity, it is not always difficult to recognise their origin. Lastly, they may be conveniently classed into those which co-exist with a sound state of mind, and into those which are accompanied by disease.

FIRST DIVISION.—MORAL CAUSES.

Hallucinations constantly appearing in mental diseases, *à priori*, the division into moral and physical causes ought to be equally applicable to them.

A circumstance, however, which we have pointed out in our *Mémoire sur l'Influence de la Civilisation*, in our opinion, decides the question in favour of moral causes. In fact, epidemic hallucinations, such as vampirism, ecstasy, and the visions observed in the different forms of plague, are not susceptible of any other explanation. In these cases, the hallucinations are transmitted by means of the ideas which exist in society, or have been inculcated by education and by the force of example, that is, by a true moral contagion, just in the same way as thousands of men will fly to arms at the command of a celebrated general, or as a multitude will massacre a defenceless wretch, hurried away by the ravings of a madman.

The twofold action of the moral on the physical shows that hallucinations are amenable to the common law; but their nature, the part in which they take place, alike indicate the predominance of one of these influences; thus, at the commencement, we stated that a preoccupied state of the mind, the prolonged

concentration of the thoughts upon one subject, were conditions highly favourable to the production of hallucinations. The examples which we have taken from poets, philosophers, and the founders of religious creeds, have proved this to be the case: at the same time we have strongly insisted on the difference between these hallucinations and those which are observed in insanity.

Men who, from a defective education, are constantly in a state of over-excitement, whose organization has become exceedingly susceptible, and in whom the imagination is left without restraint, are subject to hallucinations. Certain imaginations, says a modern writer, are necessarily superstitious; they are generally the most fertile and the most exalted; they prefer fable to reality, and attached by their instincts to the impossible, or at least to the ideal, they find nature too poor for them. They delight in the sombreness of the forest, for it is the abode of phantoms and of genii. The poetic imagination of the ancients encountered such beings in open day; and beneath the influence of their brilliant climate it created phantoms and spirits, and the laughing dryad of the wood. The same thing happens to persons whose minds are always filled with chimeras and fantastic creations.

This love of the marvellous, which justifies the saying, that man is ice to wisdom, but fire to folly, seems to us a fruitful source of hallucinations. When a man has passed ten, fifteen, or twenty years of his life in dreaming, it requires but a slight concentration of the mind upon his favourite subject for its image to become intensified, and suddenly transformed into a hallucination.

The marvellous histories and the tales of terror which were so long the accompaniments of childhood, prepared the mind, when it is naturally sensitive,

to become the recipient of all the extravasations and creations of the age. But it is said that in the present day this system is completely changed, and children are brought up with a feeling of contempt for these ancient superstitions. This argument might hold good when speaking of colleges and schools; but those who make use of it, forget the attendants to whom the child is entrusted during its earliest years, and the nursery, with its follies and its tales of horror, in the midst of which the child grows up. I shall content myself with quoting the example of the poet Robert Burns. "I owed much," he says "to an old woman who resided in the family, remarkable for her ignorance, credulity, and superstition. She had, I suppose, the largest collection in the country of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, spunkies, kelpies, elf-candles, dead-lights, wraiths, apparitions, cantraps, giants, enchanted towers, dragons, and other trumpery. This cultivated the latent seeds of poetry; but had so strong an effect on my imagination, that to this hour, in my nocturnal rambles, I sometimes keep a sharp look-out in suspicious places; and though nobody can be more sceptical than I am in such matters, yet it often takes an effort of philosophy to shake off these idle terrors."

Darkness, obscurity, the silence of night, and solitude contribute largely to the development of that feeling of terror which is so unadvisedly infused into the minds of children. They soon perceive hideous forms, which regard them with threatening looks, and the vacant room is peopled with assassins, thieves, demons, and monsters of every kind.

This effect of darkness is clearly shown in those who are delirious. At first, their wanderings only occur when the room is darkened, or when they close their eyes; at those times they see a number of hor-

conceal figures, who mock or threaten them. When they open their eyes, or when the room is lighted, these phantoms disappear.

Long imprisonment, or complete solitude, are conditions which may give rise to hallucinations. M. Léon Faucher relates that a prisoner informed MM. de Beaumont and Tocqueville, that during the first months of his solitude he was often haunted by visions for many successive nights,—an eagle seemed to perch itself on the foot of his bed. In 1840, in the Penitentiary at Philadelphia, there were ten or twelve cases of hallucinations, and from 1837 to 1841 eighty-six prisoners became insane. What can speak more forcibly than this simple statement of facts.* M. Gosse also states that nearly all the persons in a penitentiary in Switzerland became subject to hallucinations under the influence of solitary confinement.†

We have already related the history of Benvenuto Cellini; the following is the account which Silvio Pellico, who was confined at Spielberg, gives of the effect it had upon himself. “During those horrible nights my imagination became so excited, that, although awake, the prison-walls seemed to resound with groans or with suppressed laughter. In my childhood I never believed in sorcerers or spirits; but now these sounds filled me with terror. I could not understand it, and I asked myself whether I was not at the mercy of some malignant and mysterious power.

“Often with a trembling hand, I took the light and looked if any one was beneath my bed. . . . Seated at my table, I imagined some one pulled my dress; then, that an invisible hand had pushed away my book, which I saw fall upon the ground; subsequently,

* *De la Réforme des Prisons.*—*Revue des Deux-Mondes*, Février, 1841.

† *Bibliothèque de Genève*, No. 86, p. 255. Février, 1843.

that some one had come behind me, and was endeavouring to blow out the light. I would jump up, look around me, and walk about with an air of defiance, wondering whether I was sane or insane.

"Each morning these phantoms vanished, and as long as daylight lasted, I felt so insensible to all these terrors, that it seemed to me impossible that I could be troubled with them again. But at sunset my fears returned, and each succeeding night reproduced the extravagant visions of the preceding.

"These nocturnal apparitions, which during the day I regarded as foolish illusions, became transformed at night into frightful realities."*

Some of the companions of the unfortunate Silvio Pellico had the same sensations.

When the mind is thus prepared to experience these illusions, any accidental circumstance, such as an unusual noise, a particular disposition of the lights and shadows, some accidental arrangement of the drapery of the room, may bestow upon them all the appearance of a reality ; such things have, in fact, laid the foundation of a number of marvellous tales. Sir Walter Scott, not long after the death of Byron, was engaged during the darkening twilight of an autumn evening in perusing one of the publications which professed to detail the habits and opinions of the distinguished individual who was now no more. As he had enjoyed the intimacy of Byron to a considerable degree, he was deeply interested in the publication, which contained some particulars relating to himself and other friends. A visitor was sitting in the apartment, who was also engaged in reading. Their sitting-room opened into an entrance hall rather fantastically fitted up with articles of armour, skins of wild beasts, and the like. It was when

* Silvio Pellico : *Mes Prisons*, traduction de M. Antoine Latour, p. 127. Paris, 1840.

laying down his book, and passing into this hall, through which the moon was beginning to shine, that Sir Walter saw, right before him, and in a standing posture, the exact representation of his departed friend, whose recollection had been so strongly brought to his imagination. He stopped for a single moment, so as to notice the wonderful accuracy with which fancy had impressed upon the bodily eye the peculiarities of dress and posture of the illustrious poet. Sensible, however, of the delusion, he felt no sentiment save that of wonder at the extraordinary accuracy of the resemblance, and stepped onwards towards the figure, which resolved itself as he approached into the various materials of which it was composed. These were merely a screen, occupied by great coats, shawls, plaids, and such other articles as usually are found in a country entrance hall.*

Example 102. Ferriar relates that a gentleman “was benighted while travelling alone in a remote part of the Highlands of Scotland, and was compelled to ask shelter for the evening at a small lonely hut. When he was to be conducted to his bedroom the landlady observed, with mysterious reluctance, that he would find the window very insecure. On examination, part of the wall appeared to have been broken down to enlarge the opening. After some inquiry, he was told that a pedler, who had lodged in the room a short time before had committed suicide, and was found hanging behind the door in the morning. According to the superstition of the country, it was deemed improper to remove the body through the door of the house, and to convey it through the window was impossible, without removing part of the wall. Some hints were dropped that the room had been subsequently haunted by the poor man’s spirit.

* Walter Scott : *Opus cit.* p. 38.

“My friend laid his arms, properly prepared against intrusion of any kind, by the bedside, and retired to rest not without some degree of apprehension. He was visited in a dream by a frightful apparition, and, awaking in agony, found himself sitting up in bed with a pistol grasped in his right hand. On casting a fearful glance round the room, he discovered by the moonlight a corpse, dressed in a shroud, reared erect against the wall, close by the window. With much difficulty he summoned up resolution to approach the dismal object, the features of which, and the minutest parts of its funeral apparel, he perceived distinctly. He passed one hand over it—felt nothing—and staggered back to the bed. After a long interval, and much reasoning with himself, he renewed his investigation, and at length discovered that the object of his terror was produced by the moonbeams forming a long bright image through the broken window, on which his fancy, impressed by his dream, had pictured with mischievous accuracy the lineaments of a body prepared for interment.”*

These remarks clearly prove the influence of moral causes in the production of hallucinations. The following details cannot leave any doubt on this point. Out of 190 cases collected by other writers, or by ourselves in 115, the circumstances which favoured the production of the hallucinations were meditations carried to the state of ecstasy, the prevalent notions of the period in regard to religion, philosophy, politics, superstition, &c., imaginative works, concentrations of the thoughts, mental struggles, particular passions, a preoccupied state of mind, troubles, remorse, grief, excessive study, love, hope, jealousy, and anger.

* Ferriar : *Opus cit.* p. 24. We have elsewhere insisted upon the characters which separate illusions from hallucinations ; this distinction must not be forgotten.

All these causes are not of equal importance, and we shall therefore dwell most upon those which have the greatest influence, and amongst which we rank education, religious belief, the dominant ideas of the age, and the different kinds of civilization, &c.

Education, whose influence we have already referred to in the production of depressing ideas, those fertile sources of physical and moral disorders, may, says M. Cerise, give rise to many false ideas, and under such circumstances there may be ignorance, error, and prejudices; but not necessarily a state of disease. Thus the idea of a man's head, which is associated with the sensational impression produced by the moon, or of a giant's tomb with that of a mountain, are notions more or less poetical, and are perfectly harmless to those who entertain them. It is, however, very different when the impression associated with the idea is extended to the sensational and mental emotions; when, for example, the idea of a frightful spectre is associated from childhood with a particular stone, or a birch-tree, as is the case in some country places.* These erroneous ideas are sources of terror and alarm to those who entertain them.

The false ideas connected with the sensational and mental emotions, continues the same writer, are those which at all times have had the most marked influence upon hallucinations. Consider how many popular traditions and superstitions are derived from the ancient forms of worship. When we remember that every age has witnessed some form of superstition, such as magic, astrology, sorcery, divination, omens, the raising of spirits, auguries, adivination, necromancy, cabalism, oracles, the interpretation of dreams, pythonesses, sibyls, manes, lares,

* Cerise: *Des Fonctions et des Maladies Nerveuses*, p. 463. Paris, 1842.

talismans, the presence of demons in flesh and blood, incubi, succubi, familiar lemures, vampirism, possession, lycanthropy, spirits, ghosts, spectres, phantoms, lutins, sylphides, fairies, goblins, the evil eye, enchantments, &c., one cannot refrain from mourning over the facility with which man falls into error, and one is almost induced to believe he was destined to pass his life surrounded by illusions, if we did not trace them to the influence of his education and his neglect of moral and religious principles.

We shall confine our observations to some of those causes which have predominated in Europe—such, for instance, as the belief in the power and corporeal nature of demons, in sorcery, in possession, in lycanthropy, in ghosts, vampires, spirits, &c.

The religion of the ancients, which peopled every part of nature with divinities, genii, or demons, and other supernatural beings, naturally led to a belief in the power and embodied nature of spirits. In this respect the doctrines of Plato exercised an important influence, and ruled in the school of Alexandria. Even when its disciples were converted to Christianity they clung to the genius of Plato, and endeavoured to reconcile it to the exact and rigorous philosophy of Christianity. Hence amongst the learned arose abstract and philosophical discussions, errors and heresies. Amongst the mass of the people who could neither read nor write this influence showed itself in another form. They could only comprehend such portions of Christianity as were associated with a material form; this they adopted to the letter, and thus the principle of evil became invested with hideous forms, which were transferred to the literature and architecture of the period. The hallucinated of those days were pursued by black devils armed with horns, provided with cleft feet and a long tail, just as in a former age Orestes was tormented

by the Eumenides, and terrified by the hissing of serpents.

Such was the origin of those hallucinations which universally prevailed for several ages, and which still exist in some countries at the present day, especially in Lapland, and of which examples are by no means uncommon in France, as Esquirol, M. Marcario, and we ourselves can testify.

To believe in demons and their assumption of corporeal forms was, at the same time, to admit compacts and relations with them, and their power over man, or, in other words, sorcery, possession, and lycanthropy. This belief in the intervention of demons in human affairs was the source of great moral disorders, which were only increased by the use of the stake and the scaffold. Men, women, and even children persuaded themselves that they had assisted at a witches' meeting, that they were in communication with the devil, and had seen persons enter into unholy compacts with him. Every one pursued the subject according to the bent of his own mind, and soon the foolish fancies of persons weakened by disease or misfortune became repeated on all sides. Judges and ecclesiastics believed in such declarations, and condemned thousands of unhappy victims to their appointed punishment. Even so late as 1664, the good Sir Matthew Hale pronounced the sentence of death upon miserable women accused of witchcraft. Sir Thomas Browne himself, who stripped the veil from a number of vulgar errors, when examined at the trial, declared "that the fits were natural, but heightened by the power of the devil co-operating with the malice of witches."*

Spinello, the forerunner of Milton, was the first who in those barbarous times invested Lucifer with

* See the account of Sir T. Browne, in No. XIV. of the *Family Library—Lives of British Physicians*, p. 60.

some traits of terrific grandeur; yet this innovation of his genius did not hinder him from remaining constant to the opinions of his age; his reason wandered after he had finished the picture of the fallen angels: he imagined he was pursued by the demons he had represented, and died in the midst of his fears.

In 1651, Dr. Pordage, an Englishman, regarded as real occurrences visions which were produced by an over-excited state of his brain. He and his disciples, Jane Leade, Thomas Bramly, Hooker, Sabberton, and others, saw a vision of great magnificence on the occasion of their first meeting together. The powers of hell passed in review before them, seated in chariots, surrounded by dark clouds, and drawn by lions, bears, dragons, and tigers. These were followed by the inferior spirits, who were provided with the ears of a cat or a griffin, and with deformed and distorted limbs. It made no difference to the disciples of Pordage whether their eyes were open or shut—the visions were equally distinct. “For,” said their master, “we see with the eyes of the spirit, not with those of the body.” This case is an example of a number of persons seeing the same hallucination.

Towards the end of the sixteenth century Dr. Lee declared, apparently with a sincere conviction of its truth, that he was on terms of intimacy with most of the angels. His cotemporary, Dr. Richard Napier, the father of the well-known inventor of logarithms, believed that he received most of his prescriptions from the angel Raphael.

At that time there were, in fact, few medical men who could accomplish a cure without the intervention of some supernatural means. Certain causes peculiar to England served to depress the public mind. The writers of that country describe the melancholy ten-

dency of the rigid Puritans of the period ; their occupancy of old family seats, formerly the residence of hospitality and good cheer, which in their hands became desolate and gloomy, and the dismal stories propagated by the discarded retainers to the ancient establishments, ecclesiastical and civil, contributed altogether to produce a national horror unknown in other periods of her history.*

The following cases which we have selected will serve to illustrate the opinions of this period, and have also some other points of interest attached to them.

“In this year (1459), in the town of Arras, and county of Artois, arose, through a terrible and melancholy chance, an opinion called, I know not why, the religion of *Vaudoisie*. This sect consisted, it is said, of certain persons, both men and women, who, under cloud of night, by the power of the devil, repaired to some solitary spot, amid woods and deserts, where the devil appeared before them in a human form, save that his visage is never perfectly visible to them—read to the assembly a book of his ordinances, informing them how he would be obeyed—distributed a very little money and a plentiful meal, which was concluded by a scene of general profligacy ; after which each one of his party was conveyed home to her or his own habitation.

“On accusations of access to such acts of madness several creditable persons of the town of Arras were seized and imprisoned, along with some foolish women and persons of little consequence. These were so horribly tortured, that some of them admitted the truth of the whole accusations, and said, besides, that they had seen and recognised in their nocturnal assembly many persons of rank—prelates, seigneurs,

* Ferriar : *Opus cit.* p. 109.

and governors of bailliages and cities—being such names as the examiners had suggested to the persons examined, while they constrained them by torture to impeach the persons to whom they belonged. Several of those who had been thus informed against were arrested, thrown into prison, and tortured for so long a time, that they also were obliged to confess what was charged against them. After this, those of mean condition were executed and inhumanly burnt, while the richer and more powerful of the accused ransomed themselves by sums of money, to avoid the punishment and the shame attending it. Many even of those also confessed, being persuaded to take that course by the interrogators, who promised them indemnity for life and fortune. Some there were, of a truth, who suffered, with marvellous patience and constancy, the torments inflicted on them, and would confess nothing imputed to their charge; but they, too, had to give large sums to the judges, who exacted that such of them as, notwithstanding their mishandling, were still able to move, should banish themselves from that part of the country.”

Monstrelet winds up this shocking narrative by informing us “that it ought not to be concealed that the whole accusation was a stratagem of wicked men for their own covetous purposes, and in order, by these false accusations and forced confessions, to destroy the life, fame, and fortune of wealthy persons.”*

The facts connected with the possession of the nuns of Loudun are too well known to render it necessary that we should enter into the details; but in the description of one of these apparitions we perceive all the characters which belong to a hallucination. One of the nuns saw, during the night, a phantom sur-

* *Chronique de Monstrelet*, t. iii. fol. 24, édit. de Paris, 1572.
Walter Scott: *Opus cit.* p. 202.

rounded by a red light. It approached her, and she recognised the ghost of her deceased confessor. He spoke to her; she answered him, and he then disappeared, promising to return the next night. The following night the spectre did not fail to show itself. They conversed together for some time on religious subjects. All at once, she said, the phantom changed its form to that of Grandier; with its person it also changed its conversation, and spoke to her of love. "It caressed her; she resisted it, and cried out, but no one came to her assistance; she trembled; she entreated; she became faint, and calling on the holy name of Jesus, the spectre vanished."* Such was the real origin of the possession.

We can readily understand that the principle of imitation would have great influence over the susceptible imagination of women, and that the visions would soon spread to the other nuns.

The result of this possession was the condemnation of the unfortunate Urbain Grandier, who was burnt alive on Wednesday, the 18th of August, 1634, for the crimes of magic, witchcraft, and sorcery.

The origin of lycanthropy reaches back to the earliest ages of paganism. In this illusion the unhappy lunatics believed they were changed into were-wolves. Sometimes the pretended transformation was accomplished by means of drinks or poisonous unctions. It was more especially during the fourteenth and fifteenth centuries that this singular illusion spread through Europe. These were-dogs and were-wolves abandoned their houses to dwell in forests; they allowed their nails, their hair, and their beard to grow. Their ferocity arrived at such a pitch, that they would mutilate, and sometimes

* Ch. Lauzé: *Essai Medico-historique sur les Possédées de Loudun*, pp. 12-13. Paris, 1839.

destroy and devour children who might have the misfortune to come in their way.*

Wierius has reported a singular trial which took place at Besançon in 1521. It was a case of lycanthropy, and certainly it leaves no doubt of the insanity which existed on the one side, or of the ignorance on the other.

The inquisitor who examined into the affair ordered the three accused persons to be brought before him; they were named Pierre Burgot, Michel Verdun, and the *gros Pierre*. All three confessed that they had given themselves to the devil, and that after they had anointed themselves, they had wolves for their wives. Burgot acknowledged he had killed a young boy with his wolf's paws and teeth, and that he should have eaten him if the country people had not pursued him. Michel Verdun confessed that he had killed a young girl who was gathering peas out of a garden; and that himself and Burgot had killed and eaten four others. He mentioned the time and place, and the age of the children whom he had devoured. He added that they made use of a powder to kill them.

These three were-wolves were condemned to be burnt alive.†

Example 103. A mason, in the autumn of the year XII., fell into a deep melancholy without any known cause. During the night he had strange visions, and in the morning would secretly steal away to secluded places. On the twelfth day of his attack he refused all nourishment; but two days afterwards he devoured with extreme voracity the food which was

* J. Garinet : *Opus cit.* p. 118.

† Bottiger *älteste spuren der Wolfowuth in der Griechischen mythologie, nebst Zutsätzen von Sprengel, in dessen Beiträgen zur Gesch. der Med.—Freidreich, Litnargesch.* pp. 23-27.

offered to him ; he howled like a wolf, and was several times in a kind of fury, with an inclination to bite. On the fourteenth day, towards night time, he again escaped into the country, where he re-commenced his howlings, but which ceased upon the repeated affusion of cold water. This singular disease appeared to terminate on the eighteenth day with a violent attack of fever, which lasted twenty-four hours. His complete recovery seems to have been accomplished by the unaided resources of nature.*

It is curious to find in our own times, amongst the Abyssinians, a superstition very similar to this, which prevailed amongst the inhabitants of Europe during the Middle Ages. Like them, they believe in a zoological metamorphosis, which is the exact counterpart of lycanthropy. Thus the class of potters and blacksmiths are generally regarded as having the power of metamorphosing themselves into hyænas and other wild animals, and to be able to produce disease by their looks. But, instead of being brought to the stake, like the were-wolves of the Middle Ages, they are feared, and live in peace.†

The mystical ideas from whence most of the superstitions we have alluded to are derived, were exceedingly favourable to the production of hallucinations. As these superstitions were universal and their truth never questioned, their power was unlimited. The minds of men were directed towards heaven ; but, governed by the nature of their feelings and ideas, some delivered themselves up to the most ascetic penitence—fasts, chastisements, solitude, and the fear of hell engendered by their frightful visions. There were others, on the contrary, who gave themselves up to all the emotions of an ascetic contemplation ; these

* Matthey : *Nouvelles Recherches sur les Maladies de l'Esprit*, p. 96. 1816.

† Pearce : *Residence in Abyssinia*.

had raptures, ecstasies, and communications with celestial spirits. For the same reason, amongst pagans, those who had depressing thoughts, arising from a bilious temperament, were pursued by the furies and the infernal deities; while those with elevated ideas, which belong to the sanguine temperament, saw sylphs, fairies, and the deities of Olympus.

This ancient and universal belief in spirits, which showed itself amongst the Greeks in the communications which were supposed to take place with fauns and sylvan deities, with naiads and demons; amongst the Romans, with nymphs; amongst the Eastern nations, with genii and gnomes; and amongst Christians, with fays, sylphs, angels, and devils, were the sources of those numerous hallucinations which are described in various works. It is to these superstitions that we owe those tales of the souls which were in torment, coming to claim the prayers of the living; of spirits making revelations, or announcing the approach of death, or who have revisited the earth in consequence of compacts they had made when living; and of the dead returning to suck the blood of their victims.

It is certain that a vast number of apparitions have occurred which coincided with no important epoch, and which were not even followed by any remarkable event: these, therefore, have been forgotten, while those which by chance have been realized have been carefully kept in remembrance.

Such is the story told in Beaumont's *World of Spirits*, one of the most interesting of its kind. The heroine of the event, which took place in 1662, was the daughter of Sir Charles Lee. No reasonable doubt can be placed on the authenticity of the narrative, as it was drawn up by the Bishop of Gloucester, from the recital of the young lady's father.

Example 104. "Sir Charles Lee, by his first lady,

had only one daughter, of which she died in childbirth; and when she was dead, her sister, the Lady Everard, desired to have the education of the child, and she was by her very well educated till she was marriageable, and a match was concluded for her with Sir William Perkins, but was then prevented in an extraordinary manner. Upon a Thursday night, she, thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her; and she asked, 'Why she left a candle burning in her chamber?' The maid said, she 'left none, and there was none but what she had brought with her at that time.' Then she said it was the fire; but that, her maid told her, was quite out, and said she believed it was only a dream; whereupon she said it might be so, and composed herself again to sleep. But about two of the clock she was awakened again, and saw the apparition of a little woman between her curtain and her pillow, who told her she was her mother, that she was happy, and that by twelve of the clock that day she should be with her. Whereupon she knocked again for her maid, called for her clothes, and when she was dressed, went into her closet, and came not out again until nine, and then brought out with her a letter sealed to her father; brought it to her aunt, the Lady Everard, told her what had happened, and declared that as soon as she was dead it might be sent to him. The lady thought she was suddenly fallen mad, and thereupon sent presently away to Chelmsford for a physician and surgeon, who both came immediately; but the physician could discern no indication of what the lady imagined or of any indisposition of her body; notwithstanding, the lady would needs have her let blood, which was done accordingly. And when the young woman had patiently let them do what they would with her, she desired that the chaplain might

be called to read prayers; and when prayers were ended, she took her guitar and psalm-book and sat down on a chair without arms, and played and sung so melodiously and admirably that her music-master, who was then there, admired at it. And near the stroke of twelve she rose and sate herself down in a great chair with arms, and presently fetching a strong breath or two immediately expired, and was so suddenly cold as was much wondered at by the physician and surgeon. She died at Waltham, in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles at his house in Warwickshire, but he was so afflicted with the death of his daughter that he came not till she was buried; but when he came, he caused her to be taken up and to be buried with her mother at Edmonton, as she desired in her letter.”*

The reflections which this case suggests seem to us to afford a natural explanation of the event: the imagination of a sensitive girl would be highly excited at the thoughts of approaching death. The exaltation of the nervous system, in an organization which was probably delicate, arrived at such a pitch as to exterminate life. As regards the revelation, rational minds will only see a happy coincidence, for without this accompaniment the story would never have been told.

In the north of Scotland, and in some parts of Germany, the inhabitants still believe in a spectral apparition which appears before the death of a person, giving warning of the event. He sees his double—a figure which resembles him in height, in features, in manners, and in dress. We have already alluded to this phenomenon, which the Germans term *deutroscopia*.†

* Hibbert : *Opus cit.*

† Walter Scott : *A Legend of Montrose*, chap. xvii. Note, “Wraiths.”

The following anecdote is told of the celebrated Duke of Buckingham. Clarendon relates that the ghost of Sir George Villiers, the duke's father, appeared no less than three times to an officer of the wardrobe, to inform him of the fate which awaited his son; but this man's situation was too mean to warrant his going directly with the important intelligence to the favourite. He therefore neglected the warning till the third time, and then he went to a gentleman to whom he was well known, Sir Ralph Freeman, one of the masters of the requests, who had married a lady nearly allied to the duke, and prevailed with him to apply to his grace to grant the officer of the wardrobe an opportunity of speaking with him privately on a subject of the utmost consequence to his grace. The man gave sufficient information, which he had gotten from the ghost, relative to Buckingham's private affairs, to satisfy the duke that he was no impostor; and the duke was observed to be very melancholy afterwards. But to what all this warning tended, except to create uneasiness at some impending calamity, it is impossible to conceive, since the hint was too dark and mysterious to enable him to provide against the danger.*

An apparition which made some noise about the beginning of the seventeenth century, that of Desfontaines, seems to have originated in a fainting fit, connected with the remembrance of a friend.

Example 105. M. Beziel, a young student of fifteen, had contracted an intimacy with a younger lad named Desfontaines. After talking together of the compacts which had been made between persons, that in case of death the spirit of the deceased should visit the survivor, they agreed to form such a com-

* Brodie : *History of the British Empire*, vol. ii. p. 209.

pact together, and signed it with their blood in 1696. Soon after this they were separated, by Desfontaines' removal to Caen.

In July, 1697, Bezuel, while amusing himself in haymaking near a friend's house, was seized with a fainting fit; after which he had a bad night. Notwithstanding this attack he returned to the meadow next day, when he again fainted. On the third day he had a still more severe attack. "I fell into a swoon; I lost my senses; one of the footmen perceived me and called out for help. They recovered me a little, but my mind was more disordered than it had been before; I was told that they asked me then what ailed me, and that I answered, *I have seen what I thought I should never see*. But I neither remember the question nor the answer. However, it agrees with what I remember I saw then—a naked man in half length; but I knew him not.

"Shortly after, when mounting a ladder, I saw at the bottom of it my schoolfellow, Desfontaines. At this sight I had another fainting fit; my head got between two steps, and I again lost my senses. They helped me down, and set me on a large beam which served for a seat in the Place des Capucins. I sat upon it, and then I no longer saw M. de Sorteville nor his servants, though they were present. Perceiving Desfontaines near the foot of the ladder, who made me a sign to come to him, I went back upon my seat as it were to make room for him; those who saw me, but whom I did not see, though my eyes were open, observed that movement.

"Because he did not come, I got up to go to him; he came up to me, took hold of my left arm with his right hand, and carried me thirty paces further into a bye-lane, holding me fast.

"The servants believing that I was well again, went to their business, except a stable-boy, who told

M. de Sorteville that I was talking to myself. M. de Sorteville thought I was drunk. He came near me, and heard me ask some questions and return some answers, as he told me since.

“I talked with Desfontaines nearly three-quarters of an hour. ‘I promised you,’ said he, ‘that if I died before you, I would come and tell you so. I was drowned in the river of Caen, yesterday, at this hour. I was walking with such and such persons. The weather was very hot; the fancy took us to go into the water; I grew faint, and sunk to the bottom of the river. The Abbé Meniljean, my school-fellow, dived to bring me up. I took hold of his foot; but whether he was afraid or had a mind to rise to the top of the water, he struck out his leg so violently that he gave me a blow on the breast, and threw me again to the bottom of the river, which is there very deep.’

“Desfontaines,” continues M. Bezuel, “was taller than when I had seen him alive. I always saw him half-length, and naked, bare-headed, with his fine light hair, and a white paper upon his forehead, twisted in his hair, on which there was a writing, but I could only read ‘*In, &c.*’”

These spectral impressions were repeated more than once, with conversations. The accidental death of the young man was ascertained very quickly. The celebrated Abbé de St. Pierre, who published this anecdote, guarantees its being authentic, but considers it may be explained by natural causes. It is very probable that Bezuel’s fainting was the cause of the apparition. “I know,” says Ferriar, “from my own experience, as well as that of others, that the approach of syncope is sometimes attended with a spectral appearance, which I believe is always a recollected image. One circumstance that should be borne in mind, is the obstinacy with which a morbid

impression is preserved, long after the restoration to health. A gentleman fancied, during the delirium of a fever, that a considerable estate had been bequeathed him; the impression continued long after his recovery, and he was not undeceived without much trouble and difficulty.”*

The recollection of the figure and the voice of an intimate friend may be the cause of a hallucination. Of this kind seems to have been the celebrated apparition of Ficinus, to Michael Mercato, mentioned by Baronius.

Those illustrious friends, after a long discourse on the nature of the soul, had agreed, whoever of the two should die first, should, if possible, appear to his surviving friend, and inform him of his condition in the other world.

“A short time afterwards,” says Baronius, “it happened that while Michael Mercato, the elder, was studying philosophy, early in the morning, he suddenly heard the noise of a horse galloping in the streets, which stopped at his door, and the voice of his friend Ficinus was heard, exclaiming, ‘*O, Michael! O, Michael! those things are true.*’ Astonished at this address, Mercato rose and looked out of the window, when he saw the back of his friend, dressed in white, galloping off, on a white horse.

“Mercato called after him, and followed him with his eyes, till the appearance vanished. Upon inquiry, he learned that Ficinus had died at Florence, at the very time when this vision was presented to Mercato, at a considerable distance. This apparition, which created a considerable sensation on account of the elevated position of the persons concerned in it, may be accounted for in the following manner:—In studying the reveries of Plato, the idea of his friend, and

* Ferriar : *Opus cit.* p. 118.—*Journal de Trevoux*, vol. viii. 1724.

of their compact, had been revived, and had produced a spectral impression, favoured by the solitude and silence of the morning.”*

Ought we always to refer to the influence of mysticism, and to regard as hallucinations of sight and hearing, events which seem to have been the means of the sudden conversion of individuals who, up to the time of their occurrence, had been unbelievers? Looking at such matters in a religious light, we are unable to participate in this opinion; we believe that God has at times chosen to make use of supernatural means to recall men to him who have fallen away; to think otherwise would be to reject the authority of Scripture.†

Example 106. Colonel Gardiner had spent the evening in some gay company, and had an unhappy assignation with a married woman, whom he was to attend exactly at twelve. The company broke up about eleven, and not judging it convenient to anticipate the time appointed, he went into his chamber to kill the tedious hour, perhaps, with some amusing book. But it accidentally happened that he took up a religious book, which his mother or aunt, without his knowledge, had slipped into his portmanteau: it was called *The Christian Soldier, or Heaven taken by Storm*. Guessing by the title of it that he would find some phrases of his own profession spiritualized in a manner which he thought might afford him some

* Ferriar: *Opus cit.* p. 100. *De Apparitionibus Mortuorum vivis et pacto factis.* Lips. 1709.—*Baronii Annales.* This story was told to Baronius by the grandson of Mercato, who was Prothonotary of the Church, and a man of the greatest probity, as well as of general knowledge.

† There is an important distinction to make in regard to mysticism. Taken in a general sense, it is not a disease of the mind; it rests upon undoubted truths, and provides for an actual want. Mysticism is beautiful and great, but it requires to be regulated. Without some check, it falls into exaggerated and erroneous opinions.

diversion, he resolved to dip into it; but he took no serious notice of anything it had in it; and yet while this book was in his hand, an impression was made upon his mind—perhaps God only knows how—which drew after it a train of happy consequences.

He thought he saw an unusual blaze of light fall upon the book which he was reading, which he at first imagined might happen by some accident in the candle; but lifting up his eyes, he saw, to his great amazement, the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and at the same time he seemed to hear a voice utter these words:—*‘Oh, sinner! did I suffer this for thee, and are these thy returns.’* This apparition produced so profound an impression upon the mind of the Colonel, that he forsook his previous mode of life and became a religious character.*

To this instance, which has been quoted in favour of a divine interposition, has been opposed another vision which occurred in the seventeenth century to one of the most powerful enemies to Christianity, and of which the effect was to encourage him to publish the book in which his dangerous tenets were contained.

Example 107. “My book, *De Veritate, prout distinguitur à Revelatione Verisimili Possibili et à Falso*,” says Lord Herbert, “having been begun by me in England, and formed there in all its principal parts, was about this time finished; all the spare hours which I could get from my visits and negotiations being employed to perfect this work, which was no sooner done but that I communicated it to Hugo Grotius, that great scholar, who, having escaped his prison in the Low Countries, came into France, and was much welcomed by me and Monsieur Tieleners,

* Hibbert: *Opus cit.* p. 324.

also one of the greatest scholars of his time, who, after they had perused it, exhorted me earnestly to print and publish it.

“The favourable opinion of these two great persons encouraged me, but, on the other hand, I hesitated, in consequence of the opposition I knew it would meet with. Being thus doubtful, in my chamber, one fair day in the summer, my casement being open towards the south, I took my book, *De Veritate*, in my hand, and kneeling on my knees, devoutly said these words : — ‘ O, thou eternal God, Author of the light which now shines upon me, and Giver of all inward illuminations, I do beseech Thee, of Thy infinite goodness, to pardon a greater request than a sinner ought to make ; I am not satisfied enough whether I shall publish this book *De Veritate* ; if it be for Thy glory, I beseech Thee give me some sign from heaven ; if not, I shall suppress it.’

“I had no sooner spoken these words, but a loud, though yet gentle, noise came from the heavens—for it was like nothing on earth—which did so comfort and cheer me that I took my petition as granted, and that I had the sign demanded, whereupon, also, I resolved to print my book.

“This, however strange it may seem, I protest before the eternal God is true ; neither am I any way superstitiously deceived herein, since I did not only clearly hear the noise, but in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place from whence it came.”*

Dr. Ireland, in his *View of the Deistical Writers*, throws no doubt on the statement of this nobleman. We cannot help being struck with the inconsistencies of the human mind in reading such a narrative : here is a man who is preparing to send forth a book against

* Hibbert : *Opus cit.* p. 227.—*Autobiography of Lord Herbert of Cherbury.*

revelation, and entreats the Deity to favour him with a special revelation. It seems to us logically incorrect to establish any comparison between this case and that of Colonel Gardiner.

When man is under the dominion of superstition and fear, there are no ideas so extravagant but what they may become to him as realities. One of the most singular forms of insanities of this kind is that which is known under the name of *vampirism*, and of which traces are met with in the stryges of the Talmud. This species of epidemic prevailed at the commencement of the 18th century in several parts of Hungary, Moravia, Silesia, and Lorraine. The country people who were attacked by it, believed that after death the souls of their enemies appeared to them under different forms; some of them dreamed that these malignant spectres seized them by the throat, strangled them, and sucked their blood. Others believed that they actually saw these malignant monsters.

The various states of ecstasy of which we have already spoken, and which were characterized by all kinds of celestial visions, originated in modifications of these mystical ideas acting upon an excited imagination. It is to this influence we must refer the apparitions and sounds which occurred to the Convulsionists, the Secourists, the Ecstatics of Cevennes, the Possessed of Loudun, and the Convulsionists of Cornwall and the Shetland Isles, &c.

In pointing out the ideas which have had the greatest share in producing hallucinations, we have called attention to certain superstitious notions which prevailed during the Middle Ages; but, in order to appreciate the influence of this era of strange deceptions, of wonderful dreams, of fantastic but magnificent and immortal fictions, it is indispensable to take a general review of the strange, the terrible,

and the benignant beings with which the world had already been peopled.*

The barbarians not only brought with them death and spoliation, they also inculcated their religious opinions in the minds of the inhabitants. For the first time the Roman people heard of Himenberg, that celestial city which was only to be reached by traversing the arc of the heavens; of Nifleim, a subterraneous world, watered by poisonous rivers; of the wolf Fenris, who had strength sufficient to shake the universe; of the serpent Yormongodour, who encircled the earth with its folds; of Grasvitnir, whose very breathings produced terror; and of the colossal Eskthirnir, a deer with gigantic horns, the source of the primitive fountain from whence flowed all the rivers of the earth. The Hun, the offspring of a diabolical intercourse, who was regarded as a man-eater, gave rise to the fable of the Ogre.

Men—to whom antiquity had bequeathed its centaurs and minotaurs, its satyrs, fauns, pans and ægyfans, beings who were still encountered in solitary places—when they listened to similar tales, could not arrest the career of their imagination, and they became surrounded on all sides by supernatural beings.

All at once these ancient forms disappeared, and the superstitions of the barbarians became merged in the paradise and the hell of the Christians, while the voice of Mahomet spread fresh marvels over another portion of the world.

The doctrines of Scripture, wrongly interpreted, caused a terrible perturbation in the latter years of the ninth century; men were confounded with fear, and thought the end of the world was approaching. We must contemplate the formidable images of the

* Ferdinand Denis: *Le Monde Enchanté*, cosmographie, ou histoire naturelle et fantastique du moyen-âge. Paris, 1842. Bekker: *Le Monde Enchanté*, 4 vols. Amsterdam.

eleventh and twelfth centuries to form a just notion of the terror which was spread over Europe.

The forms of Christian belief which were developed under the influence of these depressing ideas, and the agony which was inspired by the fear that the destruction of the world was at hand, were extremely favourable to the formation of those demoniacal opinions, whose rapid extension is explained by the causes we have already alluded to.

Natural history did its part towards increasing these errors of the imagination, and in enlarging the realms of fiction. The existence of the phoenix, of fabulous vultures, of winged serpents, were taken for truths; while the bones of the mastodon were looked upon as the remains of giants. The air was filled with terrible dragons, basilisks, and flying serpents. The caverns of the earth contained monsters with eyes of flame. The seas were the abode of the great Kraken, of the monk, and of the bishop of the seas. The Talmud increased these fantastical conceptions, by declaring the existence of cherubims, of spectral serpents, and of stryges, a kind of vampire which sucked the breath of infants.

The discovery of America gave a new direction to men's thoughts. Adventurers willingly encountered a multitude of perils in search of the Eldorado, of the terrestrial paradise, and of the fountain of perpetual youth.

The vast forests of Malabar were peopled by singular creatures, who united in their extraordinary organization the religious reveries of India to those of Europe. Falsehoods, says Fijoo, the Voltaire of the Spaniards, are like serpents, they multiply without end. Compelled to retire before the advancing tide of science which arose in the sixteenth century, the traditions of the Middle Ages found a last retreat in the New World, where all the divinities of the earth are to be met with.

Such were the sources of that mixture of the marvellous and the terrible, of faith and ignorance, which, during the long period of the Middle Ages, formed the code of the human race, giving rise to a number of superstitions, which produced real hallucinations, of which there are traces in every page of history. At the same time, it may be understood why they are not to be considered as indications of insanity. The persons who were subject to them only participated in the general opinions of the age. Their imagination, strongly excited by these doctrines, whose truth was never questioned, and by the tales which were told in support of them, led them to see what others only imagined they had seen. The impulse thus given was communicated to all; but still the conversation and actions of these persons had no taint of insanity. The error originated in society, and not in the individual.

To complete this portion of our subject, it is necessary to trace the causes of hallucinations which existed in the different forms of civilization. What has been previously stated, shows that they would reflect the religious beliefs, the passions, the prejudices, and manners of the times. Thus, on reading the history of the apparitions which occurred to the Greeks and Romans, they are found to vary in accordance with the doctrines which were held by their philosophers upon the subject, and it was these opinions which, in the course of time, prevailed amongst the mass of the people. In nearly all the ancient nations the hallucinations partook of a religious character. The importance assigned to dreams in Egypt, in Greece, and by the Romans, explains the frequent occurrence of apparitions, of warnings, and of communications with supernatural powers, with which the histories of these nations abound. This kind of hallucination frequently showed itself in the Lower

Empire. Julian, who was one of the emperors most celebrated for his philosophical attainments, beheld the genius of the Empire in the deepest affliction a few days before his engagement with the Persians.

During the ninth century, the Emperor Basil, of Macedonia, inconsolable for the loss of his son, had recourse to the prayers of a celebrated pontiff.* He saw the image of his beloved son magnificently clothed, and mounted on a superb horse; the youth rushed towards his father, threw himself in his arms, and disappeared.†

In the East nearly all the apparitions consisted of good or evil genii, occupied in guarding treasures and palaces; of angels sent by Mahomet to console the believer, or to warn the evil-doer of the punishment which awaited him. In India, where man's life was one continual system of worship, of which the least infraction was punished with severe penalties, the hallucinations were of a religious character, modified by the climate and the religious tenets.

Lastly, in regard to the action of moral causes in the production of hallucinations, some special influences remain to be noticed, the study of which presents more than one point of interest.

Fear, always essentially the same, but which varies in its form according to the age, has produced—especially since the period of the revolution in 1789—a numerous body of hallucinated persons, who believe themselves pursued by their enemies, by the police, or even by the public executioner.

Example 108. A clerk in a public office stated that his stores had been robbed; he fell into a low, despondent condition, and declared that the officers of justice were in search of him; he saw the gendarmes surround

* Théodore Santabaren : *Abbé, Archerêque des Zachaïtes*.

† Eusèbe Salverte : *Opus cit.*—Les Grammat. in vita Basil. imp. 20. Brewster : *Opus cit.* p. 67.

his house, the scaffold prepared, and the executioner in attendance to put him to death. He was taken out in order to convince him that no such scene existed, except in his imagination; but it was useless; he still continued to see the scaffold and the gendarmes. To escape this imaginary death he committed suicide.

Example 109. Clergeaud, who was condemned to death as a poisoner by the Court of Assize at Périgueux, when he entered his prison was seized with a kind of giddiness, and knew no one. A hallucination, which only left him on the Wednesday morning, made him mistake one of the keepers for the executioner; he was constantly under the idea that this man was going to kill him. At night, however, Clergeaud recovered his senses; he became tranquil, and hope returned to him.*

Hallucinations, like insanity, arise from remorse, more frequently than is commonly supposed. The account of the death of Manoury, the surgeon, is a convincing proof of this; it serves also to explain the condition of many criminals.

Example 110. Manoury, who was the enemy of Urbain Grandier, was chosen, on April 26, 1634, to examine and ascertain whether, according to the statement of the prioress, the accused had any part of his body which was insensible. He fulfilled this mission with the greatest barbarity, and one cannot even think of the sufferings of the unhappy man without a thrill of horror.† He had, however, reason to repent of his cruelties, for, “returning one night from visiting a patient on the outskirts of the town, accompanied by his brother and another person, he suddenly cried out, ‘*Ah! there is Grandier! What do you want with me?*’ He trembled violently, and

* *Gazette des Tribunaux*, 2 Mai, 1844.

† See the excellent episode of the torture of Urbain Grandier in the *Cinq-Mars* de M. de Vigny.

was seized with a frenzy, from which his companions could not recover him. They took him to his house, talking perpetually to Grandier, whom he seemed to have before his eyes; they got him to bed, still trembling and in the same state of frenzy. During the few remaining days of his life he remained in the same state. He died with the idea that Grandier was present, and endeavoured to keep him away, uttering all the time frightful exclamations."

Sully relates that the solitary hours of Charles IX. were rendered terrible by a repetition of the cries and groans which assailed his ears during the massacre of Saint Bartholomew.*

"Charles," says the illustrious minister, "hearing, on the night of that day, and during the whole of the next day, the account of the slaughter of so many old men, women, and children, called apart Master Ambroise Paré, his principal surgeon, to whom he was greatly attached, although of the proscribed religion, and said to him, 'Ambroise, I don't know what has come over me during the last two or three days, but I find both my mind and body greatly depressed; I feel as though I had a fever, and, whether sleeping or waking, the slaughtered bodies, with their hideous and blood-stained countenances, are always before me. I wish they had not included the imbecile and the innocent.'"

When the mind is burdened by a great crime, monomania is close at hand. Not unfrequently accusing voices terrify the guilty person, and he becomes insane.

Example 111. In 1623 or 1624, one Fletcher, of Rascal, a town in the North Riding of Yorkshire, a yeoman of good estate, married a young woman who had been formerly kind with one Ralph Raynard,

* *Collection des Mémoires relatifs à l'Histoire de France*, 2^e série, vol. i. p. 245.

who kept an inn within half-a-mile from Rascal, in the high roadway betwixt York and Thirske, his sister living with him. This Raynard continued in unlawful lust with the said Fletcher's wife, who, not content therewith, conspired the death of Fletcher, one Mark Dunn being made privy, and hired to assist in the murder, which Raynard and Dunn accomplished upon May-day, by drowning Fletcher, as they came all three together from a town called Huby; and acquainting the wife with the deed, she gave them a sack therein to convey the body, which they did, and buried it in Raynard's backfield or croft, where an old oak-root had been stubbed up, and sowed mustard-seed upon the place, thereby to hide it. So they continued their wicked course of lust and drunkenness, and the neighbours did much wonder at Fletcher's absence; but his wife did excuse it, and said that he was but gone aside for fear of some writs being served upon him. And so it continued until about the 7th day of July, when Raynard, going to Topcliffe fair, and setting up his horse in the stable, the spirit of Fletcher, in his usual shape and habit, did appear unto him, and said, "Oh! Ralph, repent, repent, for my revenge is at hand." And ever after, until he was put in the gaol, it seemed to stand before him, whereby he became sad and restless; and his own sister, overhearing his confession and relation of it to another person, did, through fear of her own life, immediately reveal it to Sir William Sheffield, who lived in Rascal, and was a justice of peace.

They were all three apprehended, and sent to the gaol at York, where they were all three condemned, and so executed accordingly near to the place where Raynard lived, and where Fletcher was buried.*

* Webster : *On Witchcraft*, p. 296. Webster assisted in the prosecution.

The death of Cardinal Beaufort is represented as truly terrible. The consciousness of having murdered the Duke of Gloucester is said to have rendered Beaufort's death one of the most terrific scenes ever witnessed. Despair in its worst form appeared to take possession of his mind at the last moment; he offered all his wealth for some days' respite. A few minutes before his death, his mind appeared to be undergoing the tortures of the damned. He held up his two hands, and cried—"Away! away!—why thus do ye look at me?" It was evident he saw some horrible spectre by his bedside.*

The Abbé Guillon, in his *Entretiens sur le Suicide*, has related a most remarkable case of a duellist who had killed seventeen people in duels. The phantoms of his victims perpetually pursued him.

The following case is a convincing proof of the effect of remorse in producing hallucinations.

Example 112. "Jarvis Matcham was pay-sergeant in a regiment, where he was so highly esteemed as a steady and accurate man, that he was permitted opportunity to embezzle a considerable part of the money lodged in his hands for pay of soldiers, bounty of recruits, then a large sum, and other charges which fell within his duty. He was summoned to join his regiment from a town where he had been on the recruiting service, and this, perhaps, under some shade of suspicion. Matcham perceived discovery was at hand, and would have deserted, had it not been for the presence of a little drummer-lad, who was the only one of his party appointed to attend him. In the desperation of his crime, he resolved to murder the poor boy, and avail himself of some balance of money to make his escape. He meditated this wickedness the more readily, that the

* Forbes Winslow: *Opus cit.* p. 52.

drummer he thought had been put as a spy on him. He perpetrated his crime, and changing his dress after the deed was done, made a long walk across the country to an inn on the Portsmouth road, where he halted, and went to bed, desiring to be called when the first Portsmouth coach came. The waiter summoned him accordingly; but long after remembered, that when he shook the guest by the shoulder, his first words, as he awoke, were, 'My God! I did not kill him.'

"Matchman went to the seaport by the coach, and instantly entered as an able-bodied landsman or marine, I know not which. His sobriety and attention to duty gained him the same good opinion of the officers in his new service which he had enjoyed in the army. He was afloat for several years, and behaved remarkably well in some actions. At length the vessel came into Plymouth, and was paid off, and some of the crew, amongst whom was Jarvis Matcham, were dismissed as too old for service. He and another seaman resolved to walk to town, and took the route by Salisbury. It was when within two or three miles of this celebrated city, that they were overtaken by a tempest so suddenly, and accompanied with such vivid lightning, and thunder so dreadfully loud, that the obdurate conscience of the old sinner began to be awakened. He expressed more terror than seemed natural for one who was familiar with the war of elements, and began to look and talk so wildly, that his companion became aware that something more than usual was the matter. At length Matcham complained to his companion that the stones rose from the road and flew after him. He desired the man to walk on the other side of the highway, to see if they would follow him when he was alone. The sailor complied, and Jarvis Matcham complained that the stones still flew after him, and

did not pursue the other. 'But what is worse,' he added, coming up to his companion, and whispering, with a tone of mystery and fear, 'who is that little drummer-boy; and what business has he to follow us so closely?'—'I can see no one,' answered the seaman, infected by the superstition of his associate. 'What! not see that little boy with the bloody pantaloons!' exclaimed the secret murderer, so much to the terror of his comrade, that he conjured him, if he had anything on his mind, to make a clear conscience as far as confession could do it. The criminal fetched a deep groan, and declared that he was unable longer to endure the life which he had led for years. He then confessed the murder of the drummer, and added that, as a considerable reward had been offered, he wished his comrade to deliver him up to the magistrates of Salisbury, as he would desire a shipmate to profit by his fate, which he was now convinced was inevitable. Having overcome his friend's objections to this mode of proceeding, Jarvis Matcham was surrendered to justice accordingly, and made a full confession of his guilt. But before the trial the love of life returned. The prisoner denied his confession, and pleaded 'Not Guilty.' By this time, however, full evidence had been procured from other quarters. Witnesses appeared from his former regiment to prove his identity with the murderer and deserter, and the waiter remembered the ominous words which he had spoken when he awoke him to join the Portsmouth coach. Jarvis Matcham was found guilty, and executed. When his last chance of life was over, he returned to his confession, and with his dying breath averred, and truly, as he thought, the truth of the vision on Salisbury Plain. Similar stories," adds Sir Walter Scott, "might be produced, showing plainly that, under the direction of Heaven, the influence of superstitious fear may be

the appointed means of bringing the criminal to repentance for his own sake, and to punishment for the advantage of society.”*

Hallucinations, says Esquirol, may arise from the voluntary or forced repetition of the same mental operations.†

When the recollections acquire the same intensity as first impressions, or when the same sensations are indefinitely prolonged, it becomes impossible to distinguish between the two. This is what happens when the susceptibility of the brain becomes overwrought by constantly dwelling on the same subject. At those times the individual is apt to hear or see the special object of his thoughts as distinctly as if the images or sounds came from without; his reason wanders, being deceived by these false sensations.

Example 113. In the month of October, 1833, a woman, aged twenty-eight, a native of Piémont, went to the ball given at the fête of her village. She danced for three days with a kind of frenzy; after that she perpetually heard the sound of the music which had so delighted her. Fire-balloons had been let off, and of these she saw a continual succession, one making way for another. This hallucination disturbed the vital powers, and ultimately brought on a kind of nervous consumption. Dr. Brosserio observed that the musical sounds continued to increase with the progress of the disease, and the woman died without ever ceasing to hear them.‡

Example 114. Tasso, whose passion for the Princess d’Est was the cause of all his misfortunes, ended by believing that he had a familiar spirit with whom he conversed; and from whom he declared he learnt things which he had never read or heard of, and that

* Walter Scott: *Opus cit.* p. 367.

† Esquirol: *Des Maladies Mentales*, vol. ii. 1838.

‡ *Journal de Paris.* 23 Août, 1831.

indeed were unknown to other persons. J. B. Manso, his friend, says, that one day, at Besaccio, near Naples, when he endeavoured to convince him of the illusion under which he laboured, the poet replied to him : “ Since my reasons are not sufficient to convince you, I will do so by your own experience, and for this purpose I wish you to see with your own eyes this spirit of which I have spoken to you, and for which you will not trust my word.”—“ I accept the offer,” said Manso ; and the next day, the two being seated before the fire, “ on a sudden he observed that Tasso kept his eye on a window, and remained in a manner immovable. He called him by his name, but received no answer. At last Tasso cried out, ‘ There is the friendly spirit that is come to converse with me ; look ! and you will be convinced of the truth of all that I have said.’

“ Manso heard him with surprise ; he looked, but saw nothing except the sunbeams darting through the windows. He cast his eyes all over the room, but could perceive nothing ; and was just going to ask where the pretended spirit was, when he heard Tasso speak with great earnestness, sometimes putting questions to the spirit, sometimes giving answers ; delivering the whole in such a pleasing manner, and in such elevated expressions, that he listened with admiration, and had not the least inclination to interrupt him. At last, the uncommon conversation ended with the departure of the spirit, as appeared by Tasso’s own words, who, turning to Manso, asked him if his doubts were removed. . Manso was more amazed than ever ; he scarce knew what to think of his friend’s situation, and waived any further conversation on the subject.”*

Apparently slight causes, such as are enumerated

* Hoole’s *Life of Tasso*, p. 48. *Vie du Tasse*, par Manso. *The Friend*, by S. T. Coleridge, vol. xi. p. 236.

below, and which do not seem to us to have been previously noticed by those who have written on the subject, may favour the development of hallucinations.

Readings or conversations on any favourite subject continued unreasonably late at night will produce restlessness, unreasonable fears, or even visions in nervous and sensitive people. Conolly speaks of young persons, who, from this cause, would wake up with frightful dreams, and were troubled for some time with false impressions with regard to surrounding objects. We attended a gentleman of intelligence and education, who, for several years after a severe attack of fever, experienced every night the most indescribable terror, and an intense feeling of anxiety, fearing every moment that he should be surrounded by apparitions. He was aware this state was the result of his illness, but at the approach of darkness, all his firmness vanished.

SECOND DIVISION.—PHYSICAL CAUSES.

These causes may be arranged under five heads. To the *first* belong those hallucinations which arise from special physical conditions, such as descent, sex, climate, &c.; to the *second*, those occasioned by mechanical causes, by alcoholic drinks and narcotic substances; to the *third*, those which show themselves with insanity; to the *fourth*, those which are complicated with nervous diseases not constituting insanity; lastly, to the *fifth* belong those hallucinations which are produced by inflammatory, acute, chronic, or other diseases. Many of these subjects having been considered in another part of the work, we shall confine ourselves to giving a general description of them.

First Section.—In this division we have to examine the influence which is exercised over the production of hallucinations by descent, sex, age, temperament,

occupation; by physiological causes, by the seasons, and by climate and locality. We really know nothing with regard to several of these causes, and of others our knowledge is extremely limited. It must not be forgotten that the hallucination is frequently only a complication, a symptom, and that, under these circumstances, its separate study is extremely difficult.

We have no records which prove the influence of *descent* on hallucinations. Two cases of hereditary hallucinations have come under our notice, and we are of opinion that this disease, like others of the nervous system, is capable of being transmitted.

The father of Jérôme Carden was subject to apparitions, and so was the son. Catherine de Médicis had a hallucination in reference to Pierre de l'Estoile, and Charles IX., her son, had one on the night of the massacre of Saint Bartholomew.

We have not observed anything in regard to the occurrence of hallucinations which could specially be referred to the influence of sex. Out of one hundred and thirty-six persons admitted into our establishment, sixty-three were males and seventy-three females. It is very different, however, with regard to the nature of the hallucinations, for throughout their history it is found that erotic ideas prevail in women. Their infrequency in man is explained by the greater facility he possesses for gratifying his desires.

Age.—Hallucinations generally originating in moral causes, and being very frequently complicated with insanity, their appearance corresponds with the progress of that disease, and they show themselves at the time of life which is most liable to it. There are many exceptions to this rule, and instances have occurred of children being subject to hallucinations at a very early age.

Example 115. About twelve years ago we saw, in a private asylum in Paris, a young girl seven years

old, whose mother and grandmother were insane, and subject to hallucinations. This child had a particularly intelligent appearance—a high forehead, with large expressive eyes. Her conversation was very superior to that of most children of her age, and surprised all who heard it.

The animation and restlessness of the child were excessive: she could never remain quiet in one place, and always wanted to be moving about. Any attempt to restrain her rendered her irritable and impatient. From time to time she was subject to attacks, which showed themselves in the following manner. Her animation and restlessness were increased, her speech was short and abrupt, and she soon fell into a state of ecstasy; her eyes were turned upwards, and became fixed, an expression of happiness spread over her countenance, and she spoke in an impressive tone of voice, saying, "Do you see those angels in the heavens? They are crowned with flowers; they advance to meet me; they have come to seek me." Very often she would remain silent, as if plunged in a state of abstraction, then she would again point with her finger towards the heavens, calling to the angels. When this had lasted for two or three hours, the vision disappeared; while it continued, the girl was as white as wax, her skin was cold, and her pulse scarcely perceptible; as soon as it was over, she would fall asleep. Upon waking up her agitation returned, and continued for some days. Her conversation was somewhat disconnected; she scarcely understood what was said to her, and answered in a peculiar manner. Everything would then go on in the usual manner, until a fresh attack took place.

These hallucinations in children may arise from fear or from punishment. They occur during the waking state as well as during sleep, and in the latter

case will continue some time after the ¹ that the
woke up. ^{or more}

Example 116. “A young girl, about nine or ¹ her
years old, had spent her birthday with several com¹,
panions of her own age, in all the gaiety of youthful
amusement. Her parents were of a rigorous sect,
and filled the child’s mind with a number of strange
and horrible tales concerning the devil, hell, and
eternal damnation. In the evening, as she was retiring
to rest, the devil appeared to her, and threatened to
devour her; she gave a loud shriek, fled to the apart-
ment where her parents were, and fell down, appa-
rently dead, at their feet. A physician was called in,
and in a few hours she began to recover herself. She
then related what had happened, adding that she was
sure she should be damned. This occurrence was
immediately followed by a severe and tedious nervous
complaint.”*

Example 117. A child, nine years of age, of a deli-
cate and very excitable temperament, having been
severely reprimanded for some fault, went to bed in
great grief. In the night his parents were awoken by
his cries; they went to him, and found him in tears,
and struggling to get away; they asked him what he
was doing. His answers, at first, were confused; his
eyes were open, and he told them he was disturbed
by a number of persons, who were before him, causing
him great alarm, and whom he begged them to remove.
They assured him that there was no one in the room
but themselves, though he still persisted that other
persons were present. They told him he should get
up and have some tea with them; a proposal he
readily agreed to. His tears and his alarm continued
for a short time, and then entirely ceased.

* A. Crichton : *Opus cit.* vol.ii. p. 15. *Psychological Magazine*,
vol. iv. pt. i. p. 70.

old, whose^t has taken the account of an interesting subject, of a hallucination from the *Mercur* *Galant* of early J.

lar *Example* 118. "I was sent very young to a town at a distance of seven leagues from my native place, in order that I might be weaned from home and learn to write. Having returned from thence, at the expiration of five or six months, I was directed to repair to the house of one of my relatives, where my father, who was newly returned from the army, had arrived, and had sent for me. He examined my specimens of writing, and, finding them good, failed not to express a suspicion of their being my own. As he was going out, therefore, one afternoon, along with the lady of the house, to pay a visit in the neighbourhood, he recommended me to write ten or twelve lines, in order to remove his doubts. Immediately upon my father's departure, my duty prompted me to go up to the chamber that had been allotted for us, and having searched for all my writing materials, I knelt down—being then a little boy—before an arm-chair, upon which I placed my paper and ink.

"While engaged in writing, I thought I heard upon the staircase people who were carrying corn to granaries. Having, therefore, risen from the place where I was kneeling, I turned a corner of the tapestry, and saw a little room open, and in this room my father seemed engaged in conversation with the lady of the house, being seated near her. As I had seen both one and the other get into a carriage, and set out from the château, I was much surprised at now perceiving them before me. Terror united itself to astonishment. I let go the tapestry, and, leaving the chamber, quickly descended the staircase.

"Upon meeting with the housekeeper, she remarked some alteration in my face, and asked what was the matter. I told her all about it. She honestly

assured me that I had been dreaming, and that the marchioness and my father would not return for more than an hour. I would fain have discredited her assurance, and stood fixed near the door of her room, until at length I saw them arrive. My trouble was not a little increased at the sight; for the present, however, I said nothing to my father; but when, after supper, he would have sent me to bed before him, all the self-collection which I could muster on the occasion was to allow myself to be conducted out of his presence. Yet I waited for him to accompany me into our chamber, for I was unwilling to re-enter it but along with him. He was astonished, therefore, upon retiring, to find that I had lingered. He failed not to ask me what was the cause of it; and, after some vain excuses, I confessed to him that I was terrified, because spirits had appeared in the chamber. He derided my fear, and demanded of me to whom I was indebted for such foolish tales. I then told him my adventure; which he no sooner heard, than, intent upon undeceiving me, I was conducted by him to the granaries, or rather to the garrets to which the staircase led. It was then made known to me that these garrets were not fit to be store-rooms for corn—that there was actually none there, and that there never had been any. Upon my return, as I followed close to my father, he asked me to point out the place where I had lifted up the tapestry and seen the room open. I searched for it in all directions to show him, but in vain. I could find no other door in the four walls of our chamber than that which led from the staircase.

“Events so opposite to what I had believed could be the case, alarmed me still more, and I imagined, from what I had heard related of *goblins*, that some of them had caused these illusions in order to abuse my senses. My father then insisted that such alleged

freaks of spirits were mere fables—more fabulous even than those of Æsop or of Phædrus, adding, that the truth was, I had slept while writing, that I dreamt during my sleep all which I now believed I had heard and seen, and that the conjoined influence of surprise and fear having acted on my imagination, had caused the same effect upon it as would have been produced by truth itself. I had difficulty at the time to assent to his reasoning; but was obliged to acknowledge it in the end as very just. Observe, however, how strong the impression of this dream was. I think, candidly, that if the vision had not been falsified by all the circumstances which I have just noted, I should, even at this time, have received it for a truth.”*

There can be no doubt that this was not a dream, but a hallucination. I could cite numerous similar instances which were caused by a preoccupied state of the mind, by fear, by the dread of punishment, or from the alarm which is produced by the silence and darkness of night.

Nothing positive can be stated with regard to the influence of professions: *à priori*, those which afford the greatest scope to the imagination should be the most favourable to the production of hallucinations. In support of this opinion, we might mention several poets who have had hallucinations, and whose aberration was evidently owing to the nature of their occupation.

Climate, undoubtedly, exercises an influence over hallucinations. The character of the European differs from that of the Asiatic and African. The physical constitution tends to impress a special character on the various nations; but, in addition to this, we feel convinced that the ideas vary with the natural features

* Hibbert : *Opus cit.* p. 436.

of the district. In proof of climatal influence, it is sufficient to recal the theological creeds and the systems of cosmogony belonging to the north; in these countries the aspects of nature are gigantic, wild, and terrible; the inhabitants—as the Laplanders, the Ostyaks, and the Samoïedes—are of a highly susceptible temperament, and people their solitudes with invisible beings.* On comparing the opinions of these nations with regard to the world of spirits with those which prevailed in Greece and America, they are found in each case to accord with the natural features of the country.

The hallucinations present remarkable differences in regard to *locality*; those which occur in towns are frequently very distinct from those which take place in the country. Thus, while the effects of the passions and of scepticism are reflected in the first, ignorance and superstition impress their characters on the second. The histories of the most civilized countries, such as France, England, and Germany, would fill volumes with these popular superstitions. The following is one belonging to Franche-Comté: “On the plateau of Haute-Pierre there is often seen a figure, half-woman half-serpent; it is the *Vouivre*. She has no eyes, but on her forehead she carries a carbuncle which guides her by a ray of light which shines by day as well as by night. When she wishes to enter a river, she is obliged to leave the carbuncle on the land. Any one who can then succeed in obtaining it, may command the spirit, and compel her to bring him all the treasures which are hidden in the mountains; but it is a dangerous adventure; for, at the least noise, the *Vouivre* darts out of the river, and woe to him whom she may en-

* The countries of the North were long regarded as the abode of demons and magicians.—Broc : *Essai sur les Races Humaines*, vol. i. 1836.

counter.* The English sailor, who fears nothing else, confesses his terror for Old Nick, and believes him the author of almost all the various calamities to which the precarious life of a sailor is so continually exposed.

The Bhar-guest, or Bhar-geist, by which name it is generally acknowledged through various country parts of England, and particularly in Yorkshire, also called a Dobie—a local spectre, which haunts a particular spot under various forms—is a deity, as his name implies, of Teutonic descent.†

Solitude is one of the influences which belongs to locality. This will constantly produce a partial hallucination or ecstasy, especially in imaginative individuals. The Eastern tales of the desert, and the feelings of those who have traversed it, show the powerful effect of this cause; nevertheless, observation proves that it varies with the locality. The hallucinations which occur on the Northern Steppes are different to those which arise on the burning plains of the South.

In speaking of the physical causes of hallucinations, we may again refer to those which are produced voluntarily by looking at the sun, or an image of it in a glass, and then directing the vision to a dark part of the room.

Amongst other experiments of this kind, Darwin has related the following. “I covered a paper, about four inches square, with yellow, and with a pen, filled with a blue colour, wrote upon the middle of it the word BANKS, in capitals; and sitting with my back to the sun, fixed my eyes for a minute exactly on the centre of the letter N in the word. After shutting my eyes, and shading them somewhat with

* Xavier Marmier : *Souvenirs de Voyage et Traditions Populaires*, p. 73.

† Walter Scott : *Opus cit.* p. 97.

my hands, the colour was distinctly seen in the spectrum in yellow colours on a blue ground; and then, on opening my eyes on a yellowish wall at twenty feet distance, the magnified name of BANKS appeared on the wall, written in golden characters."

"A friend of mine," says Abercrombie, "had been one day looking intensely at a small print of the Virgin and Child, and had sat bending over it for some time. On raising his head he was startled by perceiving at the farther end of the apartment a female figure of the size of life, with a child in her arms. The first feeling of surprise having subsided, he instantly traced the source of the illusion, and remarked that the figure corresponded exactly with that which he had contemplated in the print. The illusion continued distinct for about two minutes."*

The *state of the atmosphere* may produce singular visions. All who have traversed the desert or the ocean are acquainted with the phenomenon of the mirage. General Daumas, in his translation of the *Travels of the Arab Sid-el-Adg-Mahommed*, has mentioned several curious examples of this. Soldiers who have made campaigns in Egypt and Africa have witnessed distant views of rivers, trees, villages, or armies, which, on a nearer approach, have resolved themselves into dry and burning masses of sand. The same effects may be produced by great elevations in the atmosphere.

Onanism, by its action on the nervous system, and the mental depression which it produces when it has been long continued, has frequently been the cause of hallucinations.

We have known young men who had been well and religiously brought up, but having contracted this pernicious habit, they sank into the deepest de-

* Abercrombie: *Opus cit.* p. 63.

spondency, lost all desire of life, became the victims of imaginary terrors, and were pursued by temptations to commit suicide. In these cases the physical constitution was not altered, but the distressing feelings arose from the mental suffering.

The *second division of physical causes* which may give rise to hallucinations, comprises, *mechanical causes, alcoholic drinks, certain gases, plants, and poisonous narcotic substances.*

The *mechanical causes* which favour hallucinations include *pressure* on the organs of the senses, their *irritation* by foreign bodies, *concussion of the brain, hanging, abstinence, and insufficient food.*

A miner was shut up in one of the galleries of the mine for fifteen days, having no food, and only so much water as he caught by a drop at a time in his hand. During all this time he never lost his senses; but when he thought upon the distress of his wife and children, he heard celestial voices which quieted all anguish.*

M. Savigny, who was on the raft of the wrecked *Medusa*, and experienced all the horrors of starvation, saw himself surrounded by beautiful plantations, and was in communication with beings of an agreeable nature. He reasoned, however, upon the state he was in, and felt that it was only by a strong mental effort he could ward off this kind of incipient insanity. Many of those on board the *Medusa* daily imagined themselves surrounded by similar objects; some saw vessels in the distance, which they signalled to their assistance, or they beheld a road leading to a magnificent city. M. Coreard fancied he was passing through the most beautiful scenery of Italy. M. Savigny observes, that during the nights he and his companions were attacked with dementia. When

* *Medical and Physical Journal*, by William Hutchinson, vol. xliii. No. 252, Feb. 1850.

daylight returned they were more tranquil; but the approach of darkness reproduced the disorder in their enfeebled brains. He noticed, with regard to himself, that his imagination was much more vivid during the silence of the night; at which time everything had a strange and fantastic appearance.*

Abstinence has performed an important part in the production of the hallucinations of monks and of the anchorites of the Thebaid.

Continence will occasionally give rise to false sensations. A priest, mentioned by Pinel, had the most frightful hallucinations, which were cured by a natural discharge.

The effects of *alcoholic liquors* have been sufficiently examined when speaking of *delirium tremens*, we shall therefore only remark, that it is not uncommon for persons who have habituated themselves to the use of spirits, and who suddenly leave them off, to have hallucinations, from which they are relieved by returning to a moderate use of their accustomed stimulant.

The action of *nitrous oxide gas* on the economy deserves especial notice. Under its influence the sensations and the ideas are extremely vivid; the mind gradually becomes insensible to actual impressions, particularly such as are disagreeable; these are replaced by others of a joyous and happy character. Sir Humphry Davy states that, when he had inhaled this gas, he "lost all connexion with external things; trains of vivid visible images passed rapidly through his mind, and were connected with words in such a manner as to produce perceptions perfectly novel. He existed in a world of newly connected and newly modified ideas. After partially recovering himself he exclaimed, he says, 'Nothing exists but thoughts!'

* *Thèse*, read 1818, to the Faculté de Paris, by M. Savigny, surgeon to the *Medusa* frigate.

The universe is composed of impressions, ideas, pleasures, and pains !' '*

Of all the substances whose action on the body gives rise to hallucinations and illusions, the most remarkable are opium and the haschisch. In the work entitled *Confessions of an English Opium Eater*, the author has admirably described the sensations which he experienced from the prolonged use of this drug.

Example 119. The first notice I had of any important change going on in this part of my physical economy, was from the re-awakening of a state of eye generally incident to childhood, or exalted state of irritability. At night, when I lay awake in bed, vast processions passed along in mournful pomp; friezes of never-ending stories, that to my feelings were as sad and solemn as if they were stories drawn from times before *Œdipus* or *Priam*—before *Tyre*—before *Memphis*. And at the same time a corresponding change took place in my dreams; a theatre seemed suddenly opened and lighted up within my brain, which presented nightly spectacles of more than earthly splendour. And the four following facts may be mentioned as noticeable at this time:—

That, as the creative state of the eye increased, a sympathy seemed to arise between the waking and dreaming states of the brain in one point. That whatsoever I happened to call up and to trace by a voluntary act upon the darkness, was very apt to transfer itself to my dreams, so that I feared to exercise this faculty; for, as *Midas* turned all things to gold that yet baffled his hopes and defrauded his human desires, so whatsoever things capable of being visually represented I did but think of in the darkness, immediately shaped themselves into phantoms of the eye; and, by a

* *Davy's Researches on Nitrous Oxide*, p. 488.

process no less inevitable, when once thus traced in faint and visionary colours, like writings in sympathetic ink, they were drawn out by the fierce chemistry of my dreams into insufferable splendour that fretted my heart.

For this, and all other changes in my dreams, were accompanied by deep-seated anxiety and gloomy melancholy, such as are wholly incommunicable by words. I seemed every night to descend, not metaphorically, but literally to descend, into chasms and sunless abysses, depths below depths, from which it seemed hopeless that I could ever re-ascend. Nor did I by waking feel that I *had* re-ascended.

The sense of space and, in the end, the sense of time, were both powerfully affected. Buildings, landscapes, &c., were exhibited in proportions so vast as the bodily eye is not fitted to receive. Space swelled, and was amplified to an extent of unutterable infinity. This, however, did not disturb me so much as the vast expansion of time; I sometimes seemed to have lived for seventy or a hundred years in one night—nay, sometimes had feelings representative of a millennium passed in that time, or, however, of a duration far beyond the limits of any human experience.

The minutest incidents of childhood, or forgotten scenes of later years, were often revived. I could not be said to recollect them, for if I had been told of them when waking I should not have been able to acknowledge them as parts of my past experience. But, placed as they were before me in dreams, like intuitions, and clothed in all their evanescent circumstances and accompanying feelings, I *recognised* instantaneously. I was once told by a near relative of mine, that having in her childhood fallen into a river, and being on the very verge of death but for the critical assistance which reached her, she saw in a moment her whole life, in its minutest incidents,

arrayed before her simultaneously as in a mirror ; and she had a faculty developed as suddenly for comprehending the whole and every part. This, from some opium experiences of mine, I can believe. I have, indeed, seen the same thing asserted twice in modern books, and accompanied by a remark which I am convinced is true ; viz., that the dread book of account which the Scriptures speak of is, in fact, the mind itself of each individual.

With a power of endless growth and self-reproduction, architecture entered into my dreams. In the very early stage of my malady the splendours of my dreams were indeed chiefly architectural, and I beheld such pomp of cities and palaces as was never yet beheld by the waking eye, unless in the clouds. To my architectural, succeeded dreams of lakes and silvery expanses of water. For two months I suffered greatly in my head. The waters now changed their character, from translucent lakes, shining like mirrors, they now became seas and oceans. And now came a tremendous change, which, unfolding itself slowly like a scroll, through many months promised an abiding torment ; and, in fact, it never left me until the winding up of my case. Hitherto the human face had mixed often in my dreams, but not despotically, nor with any special power of tormenting. But now that which I have called the tyranny of the human face began to unfold itself. Upon the rocking waters of the ocean the human face began to appear ; the sea appeared paved with innumerable faces upturned to the heavens—faces imploring, wrathful, despairing, surged upwards by thousands, by myriads, by generations, by centuries ; my agitation was infinite—my mind tossed and surged with the ocean.*

* *Confessions of an English Opium Eater*, pp. 37-40. London, 5th edition.

Dr. Porqueville, in his *Voyage en Morée*, has given a frightful picture of the effects of opium on those who habitually use it. Their passion for it is so strong, that the certainty of death and all the miseries which precede it, cannot hinder them from indulging in this deadly poison.

Example 120. This writer relates the case of an English ambassador, who was sent on a political mission to one of the Indian kings. On his arrival at the palace of the sovereign, he was conducted through a long suite of magnificent apartments, lined by officers of state clad in the richest apparel; he was then led into a small chamber, where the furniture and decorations were of a still more costly description than what he had already seen.

There he was left by himself. In a short time two persons of high rank entered, preceding a litter borne by slaves, and covered with rich silks and cashmere shawls of great value. On the couch was stretched a human form, which he should have mistaken for a corpse but for the motion of the head, which corresponded to that of the bearers; two of the officers in attendance had in their hands a golden waiter, on each of which was a cup, and a small bottle containing a bluish-looking liquid.

The ambassador, thinking he was the involuntary witness of some funeral ceremony, wished to retire; but he was soon undeceived upon observing one of the officers raise the head of this apparently lifeless being, replace the tongue, which was hanging from the mouth, and make it swallow some black liquid, at the same time closing the mouth, and gently rubbing the throat in order to facilitate its passage. When this operation had been repeated five or six times, the figure opened its eyes and closed its mouth of its own accord; it then swallowed, without assistance, another large dose of the liquid, and, in less than an

hour, became revived, and sat up on the couch, having somewhat recovered its natural colour and the partial use of its limbs. He then addressed the envoy in Persian, and asked him the objects of his mission. For nearly two hours this extraordinary person remained perfectly conscious and capable of transacting business of the greatest importance. The English ambassador took the liberty of asking him some questions concerning the strange scene which he had witnessed. "Sir," he replied, "I have long been an opium-eater, and by degrees have fallen into this deplorable condition. I pass three parts of the day in the torpid state in which you have seen me. Although incapable of moving or of speaking, I retain my consciousness, and during this time I am surrounded with the most delightful visions; but I should never awake if I was not surrounded by zealous and affectionate attendants, who watch over me with the most anxious solicitude. When, from the state of my pulse, they know that my heart is becoming enfeebled, and my respiration is scarcely perceptible, they then make me swallow a solution of opium, which revives me in the manner you have seen. During these four hours I shall have swallowed several ounces, and in a short time I shall relapse into my habitual torpor." *

In some particular cases opium has been known to produce its peculiar effects on the brain without the persons having used it for any length of time, and, in a few cases, this has occurred from the first dose.

Example 121. "Some time ago," says Abercrombie, "I attended a gentleman affected with a painful local disease, requiring the use of large opiates, but which often failed in producing sleep. In one watchful night there passed before him a long and regular

* Porqueville : *Voyage en Morée.*—*Bibliothèque Universelle de Genève*, 1841. *Neuf Années à Constantinople*, par Brager, 2 vol. in-8. 1836.

exhibition of characters and transactions connected with certain occurrences which had been the subject of much conversation in Edinburgh some time before. The figures succeeded each other with all the regularity and vividness of a theatrical exhibition: he heard their conversation and long speeches which were occasionally made, some of which were in rhyme; and he distinctly remembered, and repeated the next day, long passages from these poetical effusions. He was quite awake, and quite sensible that the whole was a phantasm; and he remarked that when he opened his eyes, the vision vanished, but instantly reappeared whenever he closed them." *

Attention was directed, some years ago, to a substance which is extensively used in the East, under the name of haschisch. It is made from the seeds of the Indian hemp (*Cannabis Indica*); and it would appear, from the researches of MM. Lengles, Michaud, and De Sacy, that this compound performed an important part during the Middle Ages; it is highly probable that the *Vieux de la Montagne* made use of it to plunge their fanatics into a species of delirium.

The facts which have been observed in Egypt and France are in favour of this opinion. In 1840 I assisted, with several other medical men, at an inquiry, of which the results were published in the *Gazette Médicale*. Those who were present felt no doubt that the haschisch was the principal ingredient in the liquid which was given to the persons experimented on, even if it was not that preparation itself, without the admixture of any other ingredient. The following is an account of what took place at this meeting. I had been requested by M. A. de G., well known by his translation of Pliny, to be present at some experiments which were about to be made on a liquid

* Abercrombie: *Opus cit.* p. 388.

whose effects, he said, when drank, were precisely similar to the phenomena which were exhibited by the adepts of the *Vieux de la Montagne*.

When I arrived, I found, amongst the persons who were present, MM. Esquirol, Ferrus, and others well-known in science, literature, and art.

Example 122. Three persons had taken the liquor at eleven o'clock:—A. K., a novelist, of strong physical organization; D., a barrister, one of the most celebrated pupils of the university; and B., a painter and musician. Two hours elapsed without any sensible effect being produced. A fresh dose was administered, when we noticed the following phenomena in two of these gentlemen:—A. K. resisted the action of the liquor, experiencing, according to his own statement, only a slight sensation in the head and epigastrium; possibly a second meal, which he had taken, prevented the effects of the liquor: all three had partaken of breakfast previous to the experiment.

The state of the pulse was not noticed at the commencement, but its acceleration at a later period, and the state of the pupil, sufficiently proved the action of the liquid.

M. B., who was the first to experience any effects from the drug, complained of a dryness in his throat, and twitchings in his limbs; the pulse was 96 in a minute, and the countenance injected. Soon M. B. closed his eyes in order to collect his thoughts; his ideas seemed to become developed with extraordinary rapidity. At one time he exhibited the singular phenomenon of the *double man*, a fact which had already been observed in some previous experiments; he heard, he said, music with one ear, and what was spoken with the other: this, however, did not last long. The pupils at this time were greatly dilated. Upon being asked what he felt, M. B. said he had voluptuous sensations. He became very animated, in

consequence of the feeling of lightness and happiness which he experienced. He wished to be left alone and where there was a subdued light; he felt an invincible repugnance to speaking or doing anything; the persons around him assumed a ridiculous appearance.

Up to this time M. B. had kept in communication with those who were present, he would walk about, and laughed, sometimes very loudly; his actions more or less resembled those of a man excited by drink. All at once he threw himself on a sofa, and would answer no more questions; he begged to be left quiet, and not to be disturbed from the delicious sensations which possessed him. There were spasmodic movements of the limbs and of the diaphragm; he sighed, wept, and laughed by turns. The pulse beat 120 in a minute; the countenance was very florid. A feeling of alarm was felt by those around, but it was speedily dissipated upon hearing M. B. repeat several times that he was very happy, and free from all pain. All the phenomena he exhibited were of an ecstatic character; his features expressed the greatest happiness; he was at a loss for words in which to describe his sensations; he had no wish to pass out of his present state, he was so happy. The effect of B.'s temperament was manifested in the experiment by his becoming extremely sensitive. But when things of a joyous character were introduced, or if laughable and agreeable images were presented to his mind, his ideas would immediately harmonize with them. It is quite evident, in this case, that the person experimented on was under the influence of the person who addressed him, and that it was in the speaker's power to guide his thoughts in what direction he pleased. During the experiment, M. B. acquired great acuteness of ear, and could distinctly hear things which were whispered a long way off. During his ecstasy he never lost his consciousness of things or persons; he replied

correctly to the questions which were put to him, he knew the persons who were around him; but he evidently spoke with the greatest reluctance, and that he would rather have been left in the undisturbed enjoyment of his ecstasy. At half-past four the pulse was 90; the ecstatic reveries continued. He felt as though his soul was liberated from his body; but, nevertheless, had the most agreeable sensations. All those I have questioned on the subject who have made the experiment, assured me that they felt no inconvenience the next day, and that the feeling of happiness continued for two or three days.

M. D., the second who was experimented on, felt convinced that the liquid would have no effect upon him, and was determined to resist its influence. For two hours and a half no symptoms were manifested. The countenance of M. D. is naturally stern; he is of a serious disposition, and engaged in the study of metaphysics.

Towards two o'clock his pulse was 100, and the heart beat violently. M. D., who up to this time had been perfectly collected, conversing with the different persons at the meeting, cried out that he was in a delirium; he began to sing, and taking up his pen, endeavoured to describe his sensations. The following are some of these fragmentary notes:—" *It is very droll;—my sensations are extremely vivid;—what-decided me to take this admirable beverage was, that I might be useful without fear;—I am very singular. Ah! they are laughing at me, I will write no more.*" He threw his paper aside. The delirium increased. The features of M. D. became very changeable; he had a sarcastic smile, a lively expression of the eye, the countenance was injected, the pulse 120, and the pupil dilated. Like M. B., he seemed perfectly happy; he laughed, sang, gesticulated, and spoke with extreme volubility. His ideas succeeded each

other with great rapidity; he had the appearance of a delighted monomaniac. In the midst of these numerous and versatile ideas, those which belong to his usual pursuits still prevailed. These grave subjects were mingled with jokes, witticisms, and puns. The tongue was dry; he was constantly spitting; and the lower extremities were agitated with slight convulsive movements. The experimentalist himself remarked, "This is a singular kind of insanity." Like M. B., his sight and hearing were extremely acute. He had no longer any notion of time or space, but he recognised all the persons who were present, and at times replied correctly to the questions which were put to him. He drew out his watch, and said very seriously, "It is such an hour." A multitude of ideas came into his head, but he could not find terms in which to express them. "I wish," he said, "you would take away an ear and an eye, and give me a tongue the more, that I might be able to communicate what I feel."

The pulse diminished in frequency, it became softer, and did not beat more than 90 in a minute. The delirium continued; some water was given to him, and he cried out, "That will produce frogs, which will swallow the liquor." He uttered a number of incoherent phrases, with inconceivable volubility and much gesticulation.

The delirium then changed its character; M. D. sat down in a corner of the room, closed his eyes, and talked to himself: he had the appearance of a person who is inspired. We stood around him while he discoursed upon the sciences, and gave definitions; then, like a person who is making preparatory efforts, he pronounced certain broken words, and suddenly repeated some twenty verses. Believing they were already known, we neglected to note them down; but when asked if Victor Hugo was not the author, he

replied, "No." "They are your own, then?" To which he made a sign of assent. His countenance had a gay and satisfied expression; he had become extremely pale; the pulse beat 100; the eyes were closed, but he opened them at the request of his brother, and the pupils were less dilated.

He ceased to improvise, and spoke of foreign countries. We had been told that the experimentalists manifested the phenomena of second sight. M. D. accurately described, as though they were present, the countries and towns which he had visited; he remembered particular events which happened during his travels: thus he told us that he saw men engaged in building the Pantheon at Naples, and gave us a most poetical description of the localities and countries which had attracted his attention; but, in spite of all our questions, he was quite unable to describe places he had never visited. He saw objects which had no existence. His brother asked him if he could see into his brain. "No, it is empty; besides," he added, "how do you expect I can see into your brain when there are curtains and other objects between us." Presently he rose up, saying: "All this has been a dream; the aberration gave a powerful impulse to my ideas, but it has added nothing to what I knew." The delirium, which for some time had been confined to one train of ideas, now again became general. The person who put questions could, as in the previous case, make him talk and act as he pleased.* This experiment presented several remarkable phenomena. The person under the influence of the haschisch had a maniacal exaltation; his ideas were unconnected, and succeeded each other with great rapidity; they were in a state of excitement, which placed them

* Brierre de Boismont : *Gazette Médicale*, 2 Mai, 1840.

beyond the influence of the will. The mind was under the dominion of hallucinations and illusions. Things of the past could be recalled, and revived, as though they were actually present; but it was necessary for the individual to have had a personal knowledge of them, for when questioned concerning things which were not known to him, he would reply, that it was impossible for him to describe what he had not seen, or, if he attempted, the description was obscure. As in dreams, the idea of time and space was lost. In one of the three, the excitement so far exalted his faculties, as to enable him to improvise a number of verses; it is not, however, proved that the subject had not been previously treated by him. What is certain, is, that M. D. declared he felt his intellectual capacities were enlarged, but that the exaltation had added nothing to what he previously knew.

In the midst of this disordered career of the ideas, a state which one of the experimentalists termed a singular insanity, the feeling of personality was preserved; nothing was more curious than the contrast which existed between the rational replies that were made to the questions addressed to them, and the rambling character of their ideas when there was nothing to recall them to the realities of life.

In one instance a circumstance occurred which had some analogy to the doctrine of the duality of the mind, which Dr. Wigan has endeavoured to establish—with one ear the person heard the conversation, and with the other the music which was being played. All the persons experimented on had voluptuous feelings and great sensibility of the organ of hearing; they were delirious; the ideas became fixed on a particular subject; and they were liable to irresistible impulses.

Stramonium (*Datura stramonium*) is another poi-

sonous substance which has the power of producing hallucinations.

Example 123. Some years ago a musician and composer, who was borne down by domestic calamities, determined to put an end to his existence. For this purpose he took a large dose of stramonium. The poison first produced giddiness, but soon gave rise to symptoms resembling those of drunkenness. He saw troops of men whirling before him, and endeavouring to entangle him in their disordered movements. All the persons of the ballet in *Gustave*, at which he had assisted on the previous night, presented themselves before him, mocking him and tormenting him in every possible manner. He lost his consciousness, and fell on the ground, when he was carried to the police-court, where he became extremely violent, thinking he was surrounded by thieves and assassins, who intended to ill-use him. The figures appeared by hundreds, filling the room, and were possessed of the most hideous countenances.

Taken to the Hôtel-Dieu, he was treated as a furious madman, whom it was necessary to put in confinement. The next day, when he was brought to my establishment, his excitement, although very decided, was much diminished. The pupils still remained somewhat dilated, and he was still surrounded by phantoms. These phenomena soon ceased, and at the end of three days he was completely recovered.

In November, 1843, three young children ate some seeds of the stramonium. They soon exhibited the usual symptoms produced by this drug: to these were added, in two of the children, numerous and continued hallucinations of sight. The next day all the symptoms were much diminished, the youngest continuing very weak in its legs. On the third day

all the symptoms had disappeared, as if by enchantment.*

Many of the patients who were treated with the stramonium, according to the plan of Dr. Moreau, saw animals in their beds. This hallucination occurred principally during the night.

The berries of the belladonna will likewise produce hallucinations or illusions. In the *Dictionnaire des Sciences Médicales* a case is mentioned where a company of soldiers, having eaten some of these berries by mistake, were attacked by numerous illusions. M. Baillarger, in his clinical lectures at the Salpêtrière, has related several cases of this kind. A cook, at the monthly period, took some infusion of belladonna, which brought on an attack of delirium. She saw herself surrounded by a number of little animals, which ran along the ground; she endeavoured to put her hand upon one of them, but only took hold of a leaf, as in the *Tales of the Thousand and One Nights*, or in those legends of treasures sold by the devil.

The *third section* comprises hallucinations complicated with mental diseases. It is to be observed, that in many instances they precede the insanity, and that then they ought to be considered as the cause of it; but in a great number of cases they arise during the progress of the mental disease. They are then only a result, a symptom, and complication of it. Several questions here suggest themselves: Do the hallucinations depend upon the organic changes superinduced by the mental disease? Are they associated with the psycho-cerebral excitement which has produced the insanity? In a word, are they physical or moral? The distinction is often very difficult, yet the nature of the hallucinations and their immediate

* *Examinat. Méd.* 15 Mai, 1843.

connexion with the cause of the insanity, justify us in thinking that they often arise from moral causes. With this reservation, we are of opinion that the action of mental diseases, although imperfectly known, should nevertheless be classed amongst the physical causes.

The *fourth section* contains the hallucinations of nervous diseases not constituting forms of insanity, and those of nightmare and ecstasy. What we have just stated with regard to the distinction between moral and physical causes, will also apply to the present section.

The *fifth section* includes the hallucinations which are observed in inflammatory, acute, chronic, and other diseases. These have been already considered in a former chapter.

We have thus endeavoured to trace out, as far as was in our power, the causes of hallucinations. In doing this we do not suppose that none have been omitted, but at least we feel satisfied of having accumulated essential materials towards a complete etiology of this disease.

CHAPTER XII.

HALLUCINATIONS IN RELATION TO PSYCHOLOGY,
HISTORY, MORALITY, AND RELIGION.

THE time has come when it is necessary for us to consider collectively the examples which have been recorded, the observations we have made upon them, and the brief but complete demonstration which we have given of the return of the sensations to the state they were in at the time of the conception of an idea, and of the conversion of the conception into a hallucination (reflex sensation). The intelligent reader ought now to recognise the scientific character of our opinion, and to perceive that it is based on a legitimate induction from a principle inherent in the nature of man—that of forming a mental representation of objects. In order to demonstrate the physiological character which we have assigned to one series of hallucinations, it is necessary to establish our theory, with its immediate consequences, and to answer the objections which have been raised against it. There is no one who has not repeatedly called up in his mind the recollection of a friend, a landscape, or a statue; and in proportion to the strength of his will and the power of his imagination, the image has been indistinct and obscure, as if seen through a mist, or clear, vivid, and well-defined, but still inferior to the original.

Practice will render the images more definite and more truthful, so that under some circumstances they become as real as the original sensations. Several years ago, when we devoted ourselves to this kind of

research, we have frequently seen the figure of a clergyman, an intimate friend, whom we had selected for the experiment on account of his artistic appearance. At that period we could summon his image before us whenever we chose, whereas now it only appears to us from time to time, and independent of our will. It has the size and characters of the original, and faithfully represents all the details of his person and dress. We see it smile, talk, preach, and make use of his habitual attitudes. This mental representation is visible to us whether our eyes are open or shut. The image is external, in front of us, and in the direction of the visual ray; it has a shadowy appearance, and is of a different nature to an objective sensation; but nevertheless we see it with a perfect outline, with the hues of life, and possessing in its peculiar way all the characters of the real object. In this case it is therefore impossible to make use of any other term than the word *see*. It is useless to say that to see an object, and to represent that object to oneself, are two things totally distinct, and that there is a vast difference between these impressions. Our reply is, we have the sensation of an idea, an image, so truly represented, that were we an artist, it would not be merely a resemblance, but as a ray of light emanating from our interior sense, which we could reproduce upon the canvas.

M. Boisbaudrant, one of the professors at the École Impériale of drawing, has endeavoured to make his pupils avail themselves of this power of mental representation of objects, or, as it has been termed, the mnemonic faculty of painters. He places before them a model, and directs them to examine it carefully; at the end of a few minutes it is removed, and he then tells them to draw the model from memory. The following are the answers of some of the students

to questions which were put to them with respect to this mode of proceeding:—

Q. After having studied your model, and allowed it to be removed, what plan do you pursue when you endeavour to draw it from memory? what is your guide?—*A.* I endeavour to figure to myself the model, but I only obtain a confused view of it.—Another: I see it best when I close my eyes.

Q. What do you do when the image is too confused or disappears?—*A.* I make an effort, and it becomes more visible; sometimes it escapes me altogether, but with some difficulty I am able to recal it.

Q. You have now practised this for four months. Do you always experience the same amount of difficulty?—*A.* No; the image at present is much more distinct than when I commenced, and, if it disappears, I can recal it almost at will.

This reply was confirmed by all the other pupils.

This fact therefore verifies the proposition we have laid down—viz., that by practice it is possible to give such intensity to the mental representation, that it may be combined with sensation. In treating so difficult a subject, theory is best explained by examples. The following case shows that, if the mnemonic faculty—and consequently the hallucination—is not the first sensation, it approaches it so closely that the mistake is perfectly excusable.

One day the celebrated sculptor, Dantan, saw a young man enter his studio, his countenance expressive of the deepest grief. “Sir,” he said, “I have a sister who is on her death-bed, and I have come to ask you to make a bust of her. To take you to her and request a sitting would reveal to her the state she is in. I must therefore find some means of introducing you which shall not excite her suspicions.” The next day the unhappy brother entered his sister’s room, accompanied by a shopman from one of the

first houses in Paris, bearing a quantity of jewellery. The artist—for it was he who played the part of the jeweller's assistant—spread some boxes of jewels on the bed.

While the invalid was temporarily roused up by the sight of the jewels the sculptor contemplated her with that comprehensive glance which daguerréotypes the model in his memory. The brother and the supposed shopman prolonged the selection until a sign from the artist indicated that he was prepared to leave.

The impression obtained at the interview was soon realized, and the result was a most perfect likeness of the young invalid—a piece of living marble.

A year had passed since this occurrence, when one morning the father of the young man was announced. "Sir," he said to the sculptor, "my son is on his death-bed, attacked by the same fatal disease which deprived me of my daughter, and I have come to ask you for his bust, as he asked you for that of his sister. You will require an interview to impress his features on your memory, which is all the more difficult because your person is known to him."

They bethought them of changing some of the furniture in the room of the dying man. Disguised as an upholsterer's assistant, Dantan entered the room, and approaching the bed to receive the young man's orders, was enabled to watch him. The patient did not recognise the sculptor.

Having removed a looking-glass, Dantan arranged it so as to reflect the countenance of the young man, and in such a manner that he could fix his attention upon it for some time without being noticed. The brother died, and his bust was placed beside that of his sister.

This faculty is not confined to the recollection of

the features of an individual, but may include an entire composition.

In the church of St. Peter, at Cologne, the altarpiece is a large and valuable picture by Rubens, representing the martyrdom of the apostle. This picture having been carried away by the French in 1805, to the great regret of the inhabitants, a painter of that city undertook to make a copy of it from recollection, and succeeded in doing so in such a manner that the most delicate tints of the original are preserved with the minutest accuracy. The original painting has now been restored, but the copy is preserved along with it; and even when they are rigidly compared, it is scarcely possible to distinguish the one from the other.*

Serious objections have emanated from some members of the Société Médico-Psychologique to this doctrine of mental representation.† M. Baillarger, who regards a hallucination simply as a disease, observes that, like Burdach and Muller, he has experienced various phantasms, and that he feels certain they could not be associated with any of his previous ideas, not even of those images which were the most distinct. Moreover, he considers that between these phenomena there is the same kind of affinity as between a substance and a shadow—he ought at least to say a shadow which reflects and is bounded by distinct outlines.

A great artist, M. Horace Vernet, when questioned by M. Maury as to the mnemonic faculty, told him that the most distinct images of objects which the memory reproduced could not be compared

* Abercrombie : *Opus cit.* p. 130.

† Société Médico-Psychologique : *Discussion sur les Hallucinations*, Ann. Méd-Psych. 3^e série, t. i. p. 526. 1855,—idem, t. ii. p. 126 et suivantes. 1856.

with actual sensations. M. Baillarger concludes from these observations, that the mnemonic faculty, even when most developed, never becomes a hallucination, a phenomenon which constitutes the most complete deviation from the laws of physiology. He sees an insuperable difference between a normal sensation and the recollection of this sensation—between the hallucination, which is *spontaneous* and *involuntary*, and that reminiscence which is summoned up by an act of volition. In fact, according to this gentleman, it is a new phenomenon, of a special kind, which is entirely pathological.

M. de Castlenau is also opposed to physiological hallucinations, and moreover declares that they are not consistent with reason. He commences by denying the identity of the hallucination with the sensation, because the latter presents three distinct facts—the impression, the transmission, and the perception; while in the hallucination there is no evidence whatever of the impression. He adds, that there is no proof that the brain is the exclusive seat of the hallucination; and with respect to the argument which has been drawn from the excited state of the nerves of sense in the blind, and in the deaf and dumb, he says it is of no value, inasmuch as it might be shown that the cerebral termination of the nerve was itself altered. The frequent association of hallucinations with mental derangement is only a coincidence. It is equally difficult to show the identity or non-identity of the hallucinations, or of the true sensations, with the ideas or the sensational recollections, because the recollection is essentially under the control of the will; while the sensation and the hallucination are completely involuntary.

Having thus stated the objections of MM. Baillarger and Castlenau to the theory, that the mental representation is a phenomenon of sensation, we

return to the consideration of those facts and arguments which seem to us to prove its correctness.

M. Buchez has justly observed, that since it is the same organism which is the seat of the phenomena exhibited in health and of the symptoms presented by disease, it is quite natural that there should be points of analogy between the two states. This common origin is, however, no reason why they should be confounded together, and especially that they should be designated by the same terms. An energetic and enduring will, or a state of prolonged concentration, will sometimes produce a certain condition of mental abstraction and isolation from external objects, as was the case, so often quoted, of Archimedes. Are we to admit that a state of profound meditation, to which we owe the most splendid discoveries that have done honour to the human mind, is a state of disease, because it offers certain analogies with ecstasy; or is even ecstasy itself always a pathological phenomenon? It is certain that these two states should not be confounded together; the one belongs to physiology, the other to pathology.

Let us apply this reasoning upon the phenomena of hallucinations, in support of the sound and lucid arguments of M. Peisse.

"Some persons," says this writer, "are surprised that I should have maintained that a hallucination is only an exaggerated condition of the normal phenomenon, exhibited in the mental reproduction of sensational perceptions by the memory and the imagination; while, according to M. Garnier, the mental representation consists only of the conception. Yet I believe it to be so literally, and without any figure of speech; and I think I am justified in saying, that the representation in the mind of any sensible and known quality, whatever may be the cause which

produces it, is a perception, a sensorial act, identical in its essence with those sensations which are termed external. When, having closed my eyes, I mentally summon up any visible object, is what I then perceive—as M. de Boismont says, in his work on hallucinations—anything else than an assemblage of lines and colours, arranged in a determinate manner—in one word, an image?

Having thus logically proved that every mental representation of a colour, and equally, therefore, of a sound, a taste, or an odour, is *ipso facto* an act of vision, of hearing, of taste, or of smell, I believe I am justified in concluding that the phenomena—apparently so dissimilar—of sensorial *perception* or *sensation*; of voluntary and normal mental *representation* (*memory, imagination, conception*), and of involuntary and abnormal mental representation (*illusions, hallucinations*)—result from the operation of one and the same psycho-organic faculty, acting under different conditions, and with apparent degrees of intensity. In answer to the objections which have been urged by MM. Garnier and Baillarger against this explanation, I shall produce a simple statement and comparison of facts, which are open to the observation of every one.

When a material object is placed before me, I have a consciousness of a representation in which the object—let it be a man or a picture—appears to me as it actually and really exists substantially and externally to me. The act by which I usually become cognizant of this evidence of something existing *externally* is termed external *perception* or *sensation*. In this particular case it is a perception of sight. To perceive by the eye, is to see.

Now, if I close my eyes, the image of this man, that is to say, the man—for, as regards the sense of sight, the man, or his image, is the same thing—

usually disappears ; nevertheless, I can by an act of the will reproduce the representation, and obtain a continuance of the image. But in that case the image is not so well defined, and is less clear ; it has a tendency to become distorted, to become obscure, and to vanish. Besides which, in this case the visual representation is not accompanied by a belief in the actual external existence of the object seen. Yet that of which I have the consciousness with my eyes closed, is virtually the same thing as that of which I had the consciousness a minute before when my eyes were open. It is impossible for me to perceive any essential difference in the nature of the two images. The second is evidently only a continuation or repetition of the first. I therefore apply to both the same expression—*I see*.

This kind of vision may arise in other ways. Thus, in the morning or at night previous to or after sleep, it is not unusual to have the sensation of fantastic images floating before the closed or open eyes, which perceive both them and the real objects over which they pass or become arrested. These images have also a more marked character of outwardness than the mental representations, but less marked than in the sensorial perceptions. More subjective than a sensation, more objective than a simple conception, these varieties of representation are intermediate between the two modes or extreme degrees of vision. They resemble a sensation by their clearness, by the permanency of the images, by the definite position of the images in actual space, and by their spontaneous and involuntary appearance ; they approximate to a simple conception by their instability and incessant change, whence it happens that the person who experiences them resists the illusion, and does not become the dupe of his eyes. It is an incomplete form of hallucination

At length, in dreams and hallucinations a belief is engendered in the reality of the imaginary objects. The person *sees* and *believes*.

In all these cases a visible image is evidently produced, which is the essential and invariable element of each of these acts. In all these instances the person also uniformly expresses himself by the term *I see*, implying thereby consciousness. Doubtless there are great differences in these psychical conditions, but the differences only relate to accessory and secondary circumstances, or to such as are even unconnected with the existence of the phenomenon.

Amongst these differences there are principally two, which seem to MM. Baillarger and Garnier to form an insuperable barrier, on the one hand, between the sensation and the conception; and on the other, between the conception and the hallucination. In the sensation, say they, the representation is involuntary and compelled; while on the contrary, the so termed mental acts of seeing and hearing are voluntary, and produced designedly; but this difference in no way alters the essential nature of the thing represented, nor of the act of representation. Voluntary or involuntary, permanent or fugitive, the images are always images, the sounds are still sounds; it will be found, moreover, that the distinction established by MM. Baillarger and Garnier is far from being absolute.

Another distinction, which, according to these gentlemen, is not less important, is the character of outwardness—*extériorité*—which is presented by the object perceived by the senses, and which is entirely wanting in the object represented by the imagination. This requires to be examined. In fact, the object conceived by the imagination is always—like the object perceived by the senses—presented as something *exterior* and at *some distance* from the *ego*.

The object is not *in* me, it is *before* me; it has always an ideal position in space. The luminous circle which is perceived on pressing the eyeball appears not only as external, but, moreover, as being situated to the right or to the left, above or below. This image, although entirely subjective, is projected objectively at a distance, and occupying a place in space.

In the same way, the sounds which are heard when mentally repeating a song, seem to come from without, further or nearer in proportion to their intensity. Thus, far from being, as has been stated, strictly internal, the mental representation of sensible objects—at least as regards sight and hearing—always involves an idea of *outwardness*, of distance, and even of a particular locality in relation to the individual, and it thus partakes of all the characters of sensational perceptions.

An examination of the anatomical and physiological conditions furnishes the same results, for the mental and organic portions of the phenomena correspond precisely, and are simply parallel aspects of the same fact. Thus, in the effort which we instinctively make to recal an image or a sound, we perceive the influx from the will acts locally in those portions of the brain which correspond to the organs of the senses. For example, in matters which relate to vision, the organic action is referred to the region of the orbit; for that of hearing to the side of the head. This is a further proof of the functional identity of the external perception, and of the mental representation or conception.

Now to decide this question of the relation which exists between the sensation and the conception, and the conception and the hallucination, must we admit that these phenomena cannot be associated together without violence to a general law, and that it is necessary to refer each of them to a special organ?

or, taking for our foundation the law of unity, and recognising a strict analogy between these various facts, admit that they are the functional results of the same mental and organic activity exercised in different ways in consequence of varying influences? The latter is the inference we draw from a comparison of the facts; and on summing them up, we feel justified in stating that *imagination, memory, conception, illusion, hallucination*, and the various forms of these conditions and mental acts, when divested of all accidental circumstances, have the same common and identical foundation, the same essential element—that is to say, the normal phenomenon of the sensorial *perception* of a *sensation*; it is, therefore, in a correct theory of sensation that we ought to find an explanation of hallucinations.

Hitherto the arguments used have principally related to external images; but the mental representation is equally capable of reproducing sounds; this power of internal audition is frequently very marked in composers, and in some musicians. M. Buchez has known several who, after hearing an entire composition performed by an orchestra, were able to repeat on the piano what they had thus heard and meditated on. Beethoven must have possessed this faculty in a high degree, for during the latter years of his life, although deaf, he produced some of his most novel and beautiful compositions. The leader of an orchestra well known to the musical world of Paris, who was accustomed to direct concerted pieces of music, when questioned by M. Buchez on this internal audition, told him that he heard it as if he did so with his ears, not only the harmonies, but each orchestral sound, so that he could appreciate the beauty of the symphony and the effect of each particular instrument. When a new score was given to him of an overture or a symphony, at the first read-

ing he heard the sound of the quartett; at the second and following readings, he successively added the audition of the other effects; sometimes he was obliged to recommence, in order thoroughly to appreciate the effects of these secondary sounds, combined with that of the four principal instruments, but he could always accomplish this by repeating it several times. This composer added, that every musician by attention and study could arrive at this internal audition, and that without it there was neither a great composer nor a good leader of an orchestra.

This vivacity of the internal audition having been shown to reproduce an entire concert in the perfect musician, we return to the subject of internal vision. We read in the life of the celebrated Danish traveller, Niebuhr, that when he was blind, and so infirm that he required to be carried from his bed to his arm-chair, he was in the habit of writing to his friends the most exact and minute descriptions of the sites which he had visited in his youth. When they expressed their surprise at the vividness of his descriptions, he told them, "that as he lay in bed, all visible objects shut out, the pictures of what he had seen in the East continually floated before his mind's eye, so that it was no wonder he could speak of them as if he had seen them yesterday. With like vividness the deep intense sky of Asia, with its brilliant and twinkling host of stars, which he had so often gazed at by night, or its lofty vault of blue by day, was reflected in the hours of stillness and darkness on his inmost soul. Abercrombie, who has published this interesting case, regards it as an example of what may be called the highest degree of healthy conception, adding, something a little beyond this leads to that state on which depends the theory of apparitions or spectral illusions.*

* Abercrombie : *Opus cit.* p. 129.

This further step has been accomplished, and there can be no better proof afforded of this than the case of the artist recorded from Wigan, p. 33. Dr. M. stated at the meeting of the Medical Society of the Twelfth Arrondissement, on February 6th, 1847, that he could summon hallucinations at his pleasure. The object would appear at first obscure, like a shadow, then it would become more defined, and ultimately perfectly distinct. In lecturing to his pupils, he never described the parts of the body better than when, by the concentration of his thoughts, he could bestow upon them the characters of the reality, and render them objective; his descriptions were far less clear when he was unable to depict them thus naturally before him. He stated he could easily cause these visual impressions to disappear. We may also refer to the anecdote of the celebrated actor Talma, who never produced such startling effects on the spectators, as when by the power of his will he had converted them into so many skeletons.

In the discussion at the *Société Médico-Psychologique*, the opponents of the theory of mental representation, established as a distinctive character, between the act of reminiscence and a hallucination, the power in the first case, of summoning the images at will, while in the second they are involuntary and spontaneous. It is seen that this distinction is far from possessing the value which has been assigned to it, and unless the facts which have been quoted are denied, it must be admitted that the mental representation and a hallucination resemble each other. We shall bring further proof of this identity with respect to their common foundation, when we enter on an examination of the part which is performed by the attention in the production of hallucinations.

In reading the biographies of many men of genius, we obtain a convincing proof that the conception is

converted into a hallucination, or rather that the idea becomes invested with a sensible form. Raphael, as we learn from a passage in Abercrombie, saw before him the picture of the Transfiguration at the time he was painting it. In one of his letters to his friend Castiglione, he says that, being unable to obtain models which would serve him for his Madonnas, he was compelled to figure in his mind the types of these creations. We have also read that Michael Angelo remained for days gazing upon vacancy, where he beheld at those times the reflected image of his gigantic cupola. Leonardi da Vinci, when he was commissioned by the prior of the Santa Maria della Grazia to paint his celebrated picture of the Last Supper, after having worked at it steadily for some time, suddenly laid it aside. The prior, discontented at this, made great complaints to the Duke Louis le Maure, who, in consequence, requested Leonardi to complete his work. The illustrious painter did not give a direct answer to the duke, but began to discourse upon his art with that enthusiasm which caused it to be said of him, that he painted while he spoke; when he perceived that he had satisfied the duke, he observed to those present that the ideas of the artist were formed in his brain, and not merely on the canvas, and that frequently he was more truly painting when at rest, than when the brush was in his hand.*

Observation, as well as the study of a large number of works on psychology, has convinced us that poets, painters, and sculptors whose genius had driven reason from her seat, have all, after prolonged meditation, seen the ideal forms of which they had dreamed. Their history attests that these forms were not only visible to the "mind's eye," but frequently to their actual organs of vision; a fact of

* Ferriet : *Les Hommes Illustres d'Italie*.

which Shakespeare has so wonderfully availed himself in the air-drawn dagger, and in the apparition of the ghost of Banquo in his tragedy of *Macbeth*. In these cases the ideal form assumes the character of something which is external, and becomes converted into a hallucination. We believe, moreover, that no immortal work of genius has been produced without this external realization of the ideal. If the great artists of antiquity have never been surpassed—if their productions have continued to excite the admiration of successive ages,—it is because these artists were filled with enthusiasm, or, in the words of M. Th. de Bauville, they attained to a state of ecstasy, and, confident of the enduring character of their works, they laboured for posterity.

We therefore regard the hallucination as physiological in the cases which have just been mentioned, and also in many other instances, as in dreams, in the intermediate state between sleeping and waking, in ecstasy, &c. It is the revivification of those numerous images, sounds, and tactile impressions which can only exist in the brain with the loss of their sensible signs, and which one is tempted to compare to the mystery of the resurrection of the body, when it will be raised with all its attributes of sensation. Physiological hallucinations, although not common as in former times, which is explained by the difference in the ideas of the two periods, are, however, still observed in persons of intelligence and of sound mind, who are led, by their religious opinions, by the tendency of their ideas, and by their temperament, to believe in them.

The opponents of the theory of mental representation have talked much of sensibility, and of the laws of physiology, to show that the reminiscence can never be in any way comparable to the actual sensation. But to deny the sensations of others be-

cause of our own, is to forget the distinction which exists between individuals. To avoid error, we must bear in mind the remarkable difference which is observed in the sensibility both of individuals and of the different races of mankind. Whoever has lived amongst the slave populations, must have noticed many singular instances of their impressibility, of their belief in mysteries, apparitions, and visions, and their tendency to pass into states of ecstasy and illumination, &c. "In the presence of death," says M. Paul de Molene, "they experience a feeling of secret exultation, such as gives to the warrior all the joys of ecstasy on the verge of a battle."

It is especially in individual idiosyncrasy that the elements of the question in dispute are to be sought. It may undoubtedly be affirmed as a general principle, that the remembrance never equals the actual sensation; there are, however, many exceptions to this rule. The recollection of a horrible catastrophe will produce in some persons the same feelings as the event itself.

Certain organizations have the power of so identifying themselves with the feelings of others, that they become, as it were, the theatre on which is repeated all the occurrences that take place around them. Tell them of some fatal accident, or of some exciting drama, and immediately they imagine themselves the victim or the hero; they become enthusiastic or despondent, they triumph over their enemies, or sink beneath their machinations; such is the power of the imagination that it converts these imaginary scenes into real events. This influence of the memory and the imagination is frequently exhibited by religious enthusiasts, who, while kneeling before the altar, in contemplation of the crucifixion and the wounds of the Saviour, experience pains in the same parts of their bodies; or it may go even beyond this, as in

the case of the Ecstatic of the Tyrol (p. 207). In nervous and susceptible persons, the vividness of the recollection may almost equal the original and actual sensation, and the objections which have been made to this nervous phenomenon simply resolve themselves into a question of degree. The propriety of the term *physiological*, which we have applied to one class of hallucinations, has been strongly objected to; it will not, therefore, be out of place if we here make a few observations on the meaning of the word.

By dissections, by experiments, by the study of the different organs in their healthy and diseased conditions, the anatomist has established the science of *human physiology*; can similar proceedings be applied to the study of the mind, whose modes of operation are wholly unknown to us?

In an analysis of the mind we recognise the existence of a number of different manifestations, such as reverie, profound meditation—during which the person is lost to external objects—that kind of excitement involved in the production of a great work, ecstasy, &c.; in all of which the most superficial observer will perceive peculiarities, extravagancies, and eccentricities which, in the eyes of those who lead a uniform course of life, pass for acts which approximate closely to insanity. Nevertheless, it is from these apparently exceptional conditions that the most sublime undertakings and the most wonderful creations of the mind arise.

Out of these intellectual phenomena we shall select only one, viz., that state of mental excitement which is a necessary condition for the production of intellectual works; and this we shall illustrate by examples from the lives of musicians, painters, and religious writers.

Most of our celebrated composers have had recourse to peculiar methods of exciting their enthusiasm and

inspiring their thoughts. Haydn, like Newton, required to be alone—his world was bounded by the walls of his room. Seated in a chair, he had only his harpsichord as the confidant of his inspirations ; when he felt these upon him, he fixed his eyes on the ring which had been given him by Frederick the Great, and continued to gaze on it. Then it was that his imagination became transported into the midst of a celestial choir, whose divine harmonies he revealed to mankind ; and from this singular contemplation there issued forth his masterpieces.

Contrary to Haydn, Gluck wanted space ; his genius was inactive when confined by four walls. The open air and the sun's rays falling on his head were what he required. It was in open day, and in the midst of a meadow, whither he had had his piano transported, that he composed his opera of *Iphigenia*.

Granville, when struck with an idea, if he found himself embarrassed in the composition or execution of his design, would get up, jump about his room, throw his velvet cap against the walls and ceiling, talking to it at the same time ; or, with his finger, he would stir up a frog, which he kept in a glass jar on the chimney-piece ; and after thus shouting and jumping about, he would become serious and quietly return to his work, in which he was speedily absorbed.

The same singularities have been noticed in profound thinkers and great orators. One of the most celebrated preachers in the time of Louis XIV. was in the habit of shutting himself up in his rooms. No one was then permitted to come near him, his servants having received the strictest injunctions on this point. Piqued either by curiosity or attachment, his valet availed himself of an open door to enter within the forbidden precincts : great was his surprise to hear the tones of a violin. He stopped, and endeavoured to ascertain from whence they came ; and

having satisfied himself that they issued from his master's apartment, he placed his eye to the keyhole of the door, and there beheld his master, in nothing but his shirt, playing on the violin, and dancing until he was in a profuse perspiration, when, having seated himself at his desk, he began to write. In this way, after a secrecy of many years, was discovered the mode in which the Christian orator composed his admirable discourses.

These episodes in the lives of great men show that, if we are to refer all that is singular and extravagant, and all that differs from the ordinary routine of everyday life, to a state of disease, we must attribute symptoms of insanity to many persons who have been the pride and glory of their respective countries.

These arguments seem to us clearly to establish the theory of hallucinations which has been put forward. Perhaps it may be objected that this is not a demonstration in the strict sense of the word. We admit it; but matters of fact do not admit of demonstration; they can only be shown by appealing to the testimony of each person's consciousness, and to their immediate and personal observations. This psychological experimentation appears to us equally good with the methods used in physiology, and, in this kind of investigation, to be conclusive. It remains, before treating of hallucinations in an historical and religious point of view, to make some observations with respect to the influence which is exerted by the moral over the physical part of our nature, upon the effects of certain excitements in the production of hallucinations, on the nature of the ideas, and upon the theory of attention.

M. Lélut, who may justly be regarded as at the head of that school which has proclaimed the intervention of physiology in history, has enunciated his doctrine in the following words: "Consider Socrates,

who not only imagined himself the recipient of supernatural influences and divine inspirations, but, in consequence of this privilege, believed he possessed a similar influence over his friends at a distance, over his disciples, and almost over strangers. This influence was even independent of the words, or of the looks; it took place through walls, and over a space more or less extended. In truth, it would be difficult to meet with anything more extravagant or more characteristic of insanity; and those hallucinated persons who, in my presence, pretend to convey and to receive from a distance physical, magnetic, or other influences, do not express themselves in a different manner to Socrates, and in that respect are not more insane than he was. In modern times, the insanity of Tasso, of Pascal, of Rousseau, of Swammerdam, of Van Helmont, and Swedenborg, is now generally admitted by all who have added the study of mental disease to that of history and philosophy.”*

Leuret, in his *Fragments Psychologiques*, and M. Calmet, in his work,† have advocated the same doctrine, and it is also that of M. Baillarger.

M. Al. Maury, who, by his great learning and his own researches, has supported the opinions of M. Lélut, also observes, that regard must be had to the influence exerted over society by the temperament and diseased condition of the individual. According to this writer, historical events are mostly brought about by isolated minds and individual acts, and that consequently, in this respect, the facts of history often fall under the dominion of physical laws.‡

* Lélut: *Du Démon de Socrate, Specimen d'une Application de la Science psychologique à celle de l'Histoire*, augmenté de *Mémoires sur les Hallucinations et la Folie*, p. 121, 2nd édit. Paris, 1856.

† *De la Folie, considérée sous la Pointe de Vue pathologique, philosophique, historique, et judiciaire*. Paris, 2 vols. 1845.

‡ Al. Maury: *Annal. Med.-psych.* vol v. p. 317. 1845.

The philosophy of history is altogether opposed to this doctrine. In fact, it shows that individuals never lead the age in which they live; and the proof of this is that, if the time is not ripe for the principles they advocate, such persons are in advance of their time, and most of them perish in dungeons, in misery, or in obscurity. Happy those who have not been branded with the charge of insanity. With regard to such as have been favoured by fortune, and have come at the right time, they have achieved success so long as they fulfilled the requirements of the day; but if, dazzled by their triumphs, they have endeavoured to substitute their own will for that of others, and to turn the course of public opinion to their advantage, they have generally been precipitated from the high position in which circumstances had placed them. Man, in spite of his pride, is but an instrument in the hands of Providence; and, as Fénélon has truly observed, man proposes, but God disposes.

It has been said it is not surprising that madmen and monomaniacs have accomplished great things, for they recognise no obstacles, they are hindered by no misgivings, but recklessly pursue the realization of their ideas; while men whose intellects are sound carefully consider the attendant difficulties, and leave nothing to chance. Grant these premises, and then Alexander, Christopher Columbus, and a thousand others were madmen. All the acts of heroism which history has recorded, and which have filled us with admiration—all those deeds of self-devotion which have called forth our sympathy—would be converted into acts of insanity, for they have not been governed by a cold and cautious calculation—honourable and enthusiastic feelings have alone produced them.

The predominance of the mind over the body may be observed in a great number of instances. A celebrated Asiatic conqueror, when dying, learnt that his army

was on the point of being defeated; he directed his officers to place him in his palanquin, to close the curtains, to carry him to the points of the battle where there was the greatest danger, and not to reveal his death until they had gained the victory. At the sight of the imperial palanquin the soldiers recovered their courage; the enemy were beaten and put to flight. When they opened the curtains, the emperor had been dead some hours. / Molière, that great genius and profound observer, was an invalid, and depressed by melancholy, yet no dramatic writings have ever contained such a rich vein of humour as that which distinguishes his immortal works. It is not, therefore, the mind which is overcome, that active principle governing the body rather than itself submitting to the yoke of the different organs and their various diseases. Pascal himself, whose sufferings have been looked upon as the mainspring of his actions, has afforded a most convincing proof of this predominance of the intellect over the physical structure in the following anecdote, related by M. Lélut:—

“This great man suffered from a violent toothache, which formed the commencement of the second stage of those infirmities which were soon to conduct him to the grave. One night the Duke de Roannez, his friend and admirer, left him in great agony from this cause; the next day, finding him well, he asked him the secret of his cure. Pascal, without seeming to attach any importance to it, and as though he had made use of an ordinary remedy, said that he had solved some problems in cycloid curves, and that during the process the pain left him.”

Without referring to such illustrious examples, every one has witnessed the suspension of disease and suffering during study and the distraction of conversation. Those who have been present during

the last moments of true Christians cannot have forgotten the elevation of their thoughts and the serenity of their souls. Not unfrequently the minds of those are the strongest whose bodies are the most feeble.

To regard, therefore, the doctrines, the beliefs, and opinions of men as the result of disease is to advance a proposition which may be true of the general character and of the temperament, but is totally false with regard to those phenomena of the reason which take place in the soul. The facts of psychology differ from those of physiology; each of them are governed by separate laws. If their mysterious union establishes certain points of contact, still their nature is distinct: the one is impalpable, the other tangible.

The positive influence of a diseased state of the organs in the production of hallucinations is the substance of the doctrine of the advocates of the intervention of physiology in history; the integrity of the reason in hallucinations of many celebrated men; the secondary influence of the organs in numerous cases are, on the contrary, the principles which we have advocated.

In the chapter devoted to the consideration of hallucinations co-existing with a sound state of mind we have brought together the examples which have served as the foundation of the present work; it now remains for us to interpret their meaning, and to point out some of their results.

If the essential fact—the production of an image or of a sensible sign—is always the same, still it will necessarily vary in different individuals, and according to circumstances. We cannot consider the hallucinations of the lunatic as similar to those of the child, the poet, or the thinker; to those of the man who recognises their nature, and is not controlled by them; to those of him who submits to them through

the influence of the age; or to those which arise from certain drugs, &c.

The material part of an idea—its image—may show itself at an early age in man. Many children, perhaps all, perceive phantoms in the dark. In some this faculty is simply passive, while in others the power of producing these singular effects is voluntary, or half voluntary. “A child,” says one writer, “whom I questioned on this matter, told me, ‘I can tell them to come, and they come, but sometimes they come without my telling them.’”

When, in the buoyancy of youth, the imagination is prodigal of its treasures, we are surrounded by visions, chimeras, and golden dreams. Hours are passed in the contemplation of imaginary schemes, but, whatever their charms, a simple effort of the reason is sufficient to dispel them. After imagining ourselves rich, powerful, authors or kings, we resume our proper character. A strong moral or physical emotion may convert these indefinite ideas into hallucinations, but we are always masters of ourselves, and can banish them when we please.

The study of psychology establishes the humbling but incontestable fact, that man is constantly surrounded by insane ideas, which swarm about him like crowds of insects on a summer’s evening. Obscure, confused, and of no importance so long as the reason maintains its activity, they are the elements of those castles in the air in which we all indulge. In dreaming their power is greater, and they assume a more definite form. It is then, says Conolly, they present themselves to us in the form of landscapes, oceans, rivers, and the scenery of every region. At another time they are vast cities, endless foliage, patterns infinitely varied, costumes the most fanciful, incongruous architectural designs; people of various classes,

variously occupied; faces or figures, grotesque, deformed, threatening, or grimacing; the beginning, the middle, and the conclusion of a train of ideas; voices which whisper in our ears or cry aloud, revealing matters that have been hidden in our inmost thoughts; in a word, they image forth every possible combination of the thoughts. For us, then, the state of hallucination occurs under very different circumstances. If it is a state of cerebral excitement, it is certainly far from being a constant symptom of insanity. In many persons it is almost their normal condition.

We have never pretended to separate mind from matter, although they are perfectly distinct from each other, and the influence of the one seems to us far superior to that of the other. That they are united by a mysterious bond of union is incontestable, but the psychological phenomena have a mode of existence totally distinct from that of the physical. We fully admit that hallucinations are nervous phenomena, and have their seat in the brain; we will only remark that possibly other portions of the nervous system, especially the ganglionic, may contribute to the production of certain impressions; but for these impressions to be converted into ideas, it is necessary that they should be subjected to the influence of the central part of the nervous system, for no intellectual process can take place without its co-operation.

When speaking of the secondary causes of hallucinations, we pointed out the part which is performed by the nervous and vascular systems in their production; at the same time it is impossible always to determine the way in which they act; it is the material boundary of our knowledge, beyond which we cannot pass. To judge correctly of a hallucination, in a psychological point of view, it is necessary

to pause for a moment and consider the nature of the ideas, whose influence on civilization, on society, and on the individual, has been examined in the chapter on the causes of hallucinations. They may be referred to two sources, those which are derived from the senses—sensational, or secondary ideas—and those which are derived from the mind, and from God—spiritual, or primary ideas.

The operation of the senses can be clearly defined; their function is to transmit the image of external objects to the brain, and to give notice of their presence by effecting some peculiar change in that organ; but they do not originate the idea. Thus a man who cannot read sees the written characters, his eye perceives them, but his mind does not comprehend them. An idea is the thought which passes from one individual to the another, from one generation to another, while an image is only produced by some external object. We conceive an idea, we figure to ourselves an image. An idea dwells in the mind; it is the impression or image which remains on the senses. Thus, in judging of the sensations in the same way, we cannot say strictly that—*Nihil est in intellectu, quod non prius fuerit in sensu*.

The ideas furnished by the senses are the first to become evolved. By this we do not in any way mean to imply that they pre-exist to the spiritual ideas; the term secondary, which we have applied to them, sufficiently indicates our opinion.

Man, therefore, possesses two classes of ideas—those which are derived from external objects, and are communicated through the senses, and those which are termed general ideas—such as ideas of existence, of quality, and causality, of analogy, of time, order, law, justice, &c. These are the attributes of mind, as sensible qualities are those of material objects.

This division of ideas, established by the spiri-

tualists, of whom we are proud to acknowledge ourselves a disciple, does not hinder us from appreciating the great influence of the physical organization, and which is most important in relation to our present subject; for we are convinced that the primary ideas cannot be changed, that their essential character, their type, is not affected by insanity; but we consider that the sensational ideas—the most numerous, it is true—are the exclusive materials of insanity; and if a superficial examination of facts indicates that the first class of ideas may become involved in insanity, a more careful study will show that it is only the sensible forms with which our imperfect nature compels us to invest immaterial objects, which are really implicated.

We cannot conceive of spiritual things without representing them by some form or image. It is true we are conscious that such a proceeding is defective, and even false, and that such things have a mode of existence which does not come under the cognizance of our senses. This is one of those fundamental truths which only requires to be stated in order to be admitted; but our finite nature, surrounded by matter, and intimately associated with it, is perpetually falling into these errors. Man obtains his first information through the medium of the senses, while the primary ideas are only developed with the acquirement of language, by education, and by a knowledge of tradition; continually compelled to form abstractions, and remembering, in the majority of cases, the material origin of this operation, he sees in these abstractions only the qualities of those bodies to which he naturally refers them. Thus, when we say that a stick is white, long, and pointed, each of these qualities becomes associated with the image of a stick; so when it is affirmed that a man is good, amiable, and just, these various attributes are associated in the mind with

the human figure. The same proceeding is adopted in regard to the spiritual world; we give some special form to the ideas which we derive from it, and their attributes, in their turn, become materialized in the brain. A more exact investigation shows that this proceeding of the mind is purely artificial, and that the sensible signs attached to the spiritual ideas do not bring them any the more under the cognizance of our senses. In other respects, the independence of the mind remains as distinct and as complete beneath these illusory sensations as in the ordinary sensations derived from the external world.

It would be very surprising if, with sensations different to those which are experienced by persons in health, the invalid should continue to reason the same as such persons do; it is then, indeed, that the reason would be perverted and strange. Because the brain may be the cause of insanity, let us guard against coming to the conclusion that it is the brain which thinks and reasons; it would be quite as correct to say that the eye discourses upon colours because it is the instrument by which we distinguish them.

This point having been established, we will next inquire how the impressions due to the senses can be reproduced, without their intervention, with all the characters of reality itself. In blindness, in sleep, there can be no doubt, they are derived from images previously impressed upon the brain by means of the senses, and which seem to manifest themselves externally under influences which must now be examined. It is said that the movement by which the sensation is produced from without to within passes in the opposite course. "The nervous filaments," says Malebranche, "may be excited in two ways, either at the extremity which is away from the brain or by that which terminates in the brain. . . . If these fila-

ments are excited by any cause within the brain, the mind perceives something externally." Ch. Bonnet, and all logicians, after having established the principle that the final act of every sensation consists in some special and actual molecular change in the brain, maintain that the same sensation ought to be excited every time the same molecular state is reproduced in the brain itself. This is the explanation which Meyer, Professor in the University at Halle, has given in his *Essay on Apparitions*.*

When these external and internal sensations happen in the healthy brain, we are not conscious of their occurrence ; but if our attention is strongly excited, the material form, or the sensible sign, may show itself almost at the same moment, which then leaves no doubt of their presence in the organ. Thus, if we anxiously desire to bring an object before us, we close the eyes, when possibly it will present itself to us—at first, it is true, confusedly, but still sufficiently clear to give us some idea of it. A greater concentration of the mind may enable us to see it, even in daylight, and with our eyes open. The image is still indistinct, the colours faint, the outline undefined, and it appears as if every moment it would pass away ; but by degrees its form becomes more decided, its colours more vivid, and the perception of the object is perfect. Lastly, in a more profound state of meditation, and with a still more complete isolation from the external world, the image, which has gone through these different shades of development in the brain, passes from within to without, and places itself substantially before the eyes.

These psychological phenomena are observed in persons given to meditation, such as poets and imaginative writers, who, surrounded by an ideal world,

* *Essay on Apparitions*. Attributed to M. Meyer, Professor in the University of Halle, A.D. 1748.

mistake the offspring of their imagination for realities.

In these cases the mind requires a certain amount of excitement in order that the illusions should be produced, but there are conditions under which they are constantly present, and in a still more sensible manner; we allude to the states of reverie and of dreaming, and the intermediate state between sleeping and waking. Thus, in dreams, for example, objects which have strongly attracted our attention when awake, frequently re-appear during sleep in a most exact and perfect manner.

A pre-occupied state of the mind, or a powerful emotion, may produce the same effect as long-continued meditation. In moments of extreme peril, persons have seen all the transactions of their lives pass rapidly before them, verifying the passage of Scripture wherein it is said, "In the hour of judgment all your deeds shall be retraced in the twinkling of an eye." "The last moment of a warrior," says the Arab proverb, "is the mirror of his life; all that is dear to him is then remembered."

After continued mental work, where all the faculties have been concentrated on one subject, the material forms associated with it may continue visible, although the subject itself has ceased to engage the attention. When Sir Joshua Reynolds, after being many hours occupied in painting, walked out into the street, the lamp-posts seemed to him to be trees, and the men and women moving shrubs.*

Theory of Attention.—In our analysis of those faculties of the mind which exercise a greater or less influence in the production of hallucinations, we have placed the *attention* first. Before proceeding further, it is necessary to apprehend the value we attach to

* Conolly : *Opus cit.* p. 119.

the theory of which this faculty forms the foundation. Looking at man's moral and intellectual nature collectively, we have no faith in those systems which refer everything to a single law. The history of philosophy has constantly shown that if a certain number of facts accord with one of these new systems, there are sure, also, to be others which contradict it. To us this is another of the consequences of our finite nature.

We are therefore not surprised to find that M. Baillarger, in an interesting memoir entitled *Hallucinations, the Causes which produce them, and the Diseases they characterize*,* has stated that the production of hallucinations is favoured by the involuntary exercise of the memory and the imagination, by the suspension of all external impressions, and by excitement of the sensorium—or, in other words, by a weakening, a relaxation, or an actual suspension of the attention.

No doubt the cases quoted by this observer substantiate his opinion. We must, however, observe, that the hallucinations produced during reverie, in dreams, and in the intermediate state between sleeping and waking, have a different origin to those which we refer to a disturbed condition of the mind. It seems to us equally certain that the visions of the celebrated English painter Sir Joshua Reynolds, were owing to a fatigued condition of the brain.

Having made this observation, we proceed to show that the attention, in many cases, has a positive influence over the production of hallucinations, and that it affords a satisfactory explanation of the visions of many celebrated persons.

The power of producing hallucinations by an effort of the will has been mentioned by many observers.

* *Mémoires de l'Académie Royale de Médecine*, vol. xii. pp. 273, 426, et seq.

Speaking of this subject, Jérôme Cardan says, "*Video quæ volo, oculis, non vi mentis.*"*

M. Michea, in his work, has quoted the following case: A monomaniac, with an active and cultivated mind, instantly transformed whatever passed in his brain into phantoms. He had only to recall to his recollection, or to imagine a person or an object, and their respective images would immediately assume the appearance of an actual external existence. "One day," says M. Michea, "we found him with his eyes fixed in one direction, his countenance smiling, and clapping his hands in sign of applause. He had not heard us enter the room. To our question, 'What is it you are doing?' 'I am,' he replied, 'like the fool mentioned by Horace, assisting at an imaginary performance. I am amusing myself after the manner of my fool. Being very fond of the amusements of the opera, I am representing to myself the ballet of the *Sylphide*, and when you touched me on the shoulder I was applauding Taglioni, who had enchanted me with her graceful and beautiful dancing.'"[†]

"A young man," says M. Baudry, "occupied himself in planning canals. One day, when he had been thinking upon this subject, he marked on a map the course of a canal which was to pass through his part of the country. All at once he saw a pamphlet, in a yellow cover, with this title, *Plan for cutting a Canal through the Plains of Sologne*. On reading the plans, he found they exactly corresponded with what had been passing in his mind. He read in it for some

* *De Rerum Varietate*, vol. viii. de. 43, p. 410. Lugd. See also Maisonneuve: *Recherches et Observations sur l'Epilepsie*, p. 295. This writer mentions the case of a young person subject to epileptic fits who would occasionally amuse himself by wishing to see some fanciful object; scarcely would he have formed an object in his imagination, when it would be clearly represented to the organs of vision.

† Michea: *Du Délire des Sensations*, p. 94. Paris, 1846.

minutes, and the opinions it contained confirmed his own; the phantom work then disappeared, and he continued his investigations.”*

M. Moreau de Tours has reported, in the *Gazette des Hôpitaux*, the case of one of his patients who could instantaneously summon up hallucinations of sight. To produce them he had only to incline his head a little forwards. An intelligent medical man, who was afflicted with a nervous disease, but which left him in the full possession of his faculties, informed us that he had become subject to slight hallucinations of vision, and he found that they returned whenever he allowed his mind to dwell upon them. Desirous of studying this singular phenomenon, he several times, so to speak, daguerréotyped the subjects of his thoughts. The objects then presented themselves with all the vividness of realities, and remained a longer or shorter time. Observing that the repeated revival of these images was becoming a state of actual disease, by a determined effort of the will he freed himself from the hallucinations.

To these cases may be added the hallucinations of ecstasies, and of persons who have concentrated their thoughts for a long time on one subject. Under these circumstances the hallucinations are evidently the climax of the meditation; and to assume, as has been done, that in this case also they follow the loss of the attention, is to be led into error through following a particular system. If, then, a diminution of the attention is favourable to hallucinations, this explanation will not apply to all cases, and especially to those where the hallucinations co-exist with a sound state of mind.

The following remark is most important in regard to that arrested state of the attention in which the

* Baudry : *Essai sur les Hallucinations*, p. 11. Thèse. Paris, 1833.

individual has been compared to an automaton. It is evident that, in many instances, the object which is sought cannot be attained during the concentrated condition of the thoughts. In critical moments, upon which hangs the destiny of a nation or the fate of an individual, the mind will weary itself without obtaining the information it requires; but instantaneously, and when least expected, the solution will suddenly present itself. It is related of a certain admiral, that he always made his arrangements so as to have an hour left to himself before the engagement took place. It has often happened that during this period of repose the idea has occurred to him which secured him the victory. It is clear to us that the mind continued to meditate on the subject, in spite of its apparent repose, and it would be a great mistake to refer the successful idea to a relaxation of the attention.

This tension of the mind, in a less exalted sphere of life, and under certain conditions, such as darkness, the silence of night, or complete solitude, will create fantastic images, and people vacancy with hideous objects. We have already called the reader's attention to this (p. 275). In nervous persons who are timid, superstitious, and uneducated, the brain at those times is filled with depressing and horrifying ideas. If the eye then becomes fixed on objects of an indefinite form, the phantoms of the imagination are converted into actual apparitions. It is under similar circumstances that the dead have been seen to revisit the earth.

It is easily conceived that, when the mind is in this state, the imagination is free to exert its influence. In most persons the hallucination reflects their daily thoughts; so that it seldom consists of sensations which are altogether new to them.

"The imagination," says M. Eusèbe Salverte,

“creates nothing; it merely associates impressions which have been previously received. In the phantoms of sleep, in the wanderings of wakefulness, it presents nothing which we have not seen or felt or heard of. Fear, sorrow, anxiety, or a pre-occupation, easily produces that intermediate state between sleeping and waking, during which the dreams become converted into visions. Cassius Parmensis, when he had been proscribed by the triumvirs, slept in a state of anxiety, too well warranted by his circumstances. A man of hideous aspect appeared to him, and told him he was his evil genius. Accustomed to believe in the existence of such supernatural beings, Cassius felt no doubt of the reality of the apparition, and to a superstitious mind it would be the sure presage of the violent death which a proscribed person could hardly escape.”*

A similar explanation applies to the vision which Brutus saw on the eve of the battle of Philippi. The following is the account which Plutarch gives of this celebrated apparition.

Example 124. “When they were about to leave Asia, Brutus, it is said, had an extraordinary apparition. Thus, a little before he left Asia, he was sitting alone in his tent, by a dim light, and at a late hour. The whole army lay in sleep and silence, while the general, wrapt in meditation, thought he perceived something enter his tent: turning towards the door, he saw a horrible and monstrous spectre standing silently by his side. ‘What art thou?’ said he, boldly; ‘Art thou god or man; and what is thy business with me?’ The spectre answered: ‘I am thy evil genius, Brutus! Thou wilt see me at Philippi!’ To which he calmly replied, ‘I’ll meet thee there!’ When the apparition was gone he called his servant, who told

* Eusèbe Salverte : *Opus cit.*

him they had neither heard any noise nor seen any vision. That night he did not go to rest, but went early in the morning to Cassius, and told him what had happened. Cassius, who was of the school of Epicurus, and used frequently to dispute with Brutus on these subjects, answered him thus: 'It is the opinion of our sect, that not everything we see is real; for matter is evasive, and sense deceitful. Besides, the impressions it receives are, by the quick and subtle influence of imagination, thrown into a variety of forms, many of which have no archetypes in nature; and this the imagination effects as easily as we make an impression on wax. But when the body, as in your case, is fatigued with labour, it naturally suspends or perverts the regular functions of the mind. Upon the whole, it is highly improbable that there should be any such beings as demons or spirits, or that, if there were such, they should assume a human shape or voice, or have any power to affect us.' '*

This hallucination, whatever explanation may be given of it, had no influence over the conduct of Brutus, who was a man of superior intellect, and whom no one has ever accused of insanity.

We should place the dream of the Emperor Julian in the same class. A phantom with a disturbed countenance, says Ammianus Marcellinus, appeared, and seemed to leave him on the night before his death: it was the genius of the empire, whose image was constantly before his eyes; it was engraven on the coinage; it was revered by his army; it was depicted on his standards; and, without doubt, a statue of it was placed in his tent. Troubled by the scarcity of provisions, which distressed his soldiers, certain also that a religion which was opposed to his own

* Langhorne's *Plutarch*, vol. vi. p. 84. London, 1770.

must have procured him numerous enemies, even in his own army, and on the eve of a decisive battle, it is scarcely to be wondered at if his sleep was disturbed by dreams of a depressing nature. Is it surprising that the enthusiastic disciple of the Theurgistic philosophy, whose doctrine assigned an important part to such supernatural beings, should see in his dream, and believe in the reality of the vision, the genius of the empire mourning, and about to depart from him ?

The hallucinations may also consist of things long since impressed upon the brain, which at the time are recalled by the principle of association. The material forms which painters and sculptors have given to the characters of Scripture, and which are so commonly represented in books, in churches, and in paintings, have formed the foundation of those visions of saints, angels, demons, and many other apparitions which have appeared to ignorant and superstitious persons who were troubled with hallucinations.

Nocturnal hallucinations, dreams, and somnambulism have been referred exclusively to the action of the brain. There is no longer, it is said, either external or internal impressions to excite it. How then does it act ? Clearly by a kind of spontaneousness. It seems to us impossible that these intellectual operations can be accomplished solely by the brain. That its co-operation is indispensable, no one will deny—ourselves less than any ; but it requires the assistance of the mind.

We have thus endeavoured as far as possible to point out the mental phenomena which are concerned in the production of hallucinations. If this examination has produced the same effect on the mind of the reader as upon ourselves, he will have come to the conclusion that in a certain number of cases a

hallucination is nothing extraordinary, but may be regarded almost as a normal phenomenon, which is consistent with the due exercise of the reason; and hence it is easy to understand how, under the circumstances which have been mentioned, many celebrated men have been subject to hallucinations, but have not on that account been insane.

In order that the co-existence of hallucinations with a sound state of mind may be fully comprehended, we proceed to examine two series of these cases, one relating to a multitude of individuals, the other concerning persons of celebrity, both series having been recorded in history. The materials present themselves in abundance, and the only difficulty is in forming a selection. That our examples may not be too numerous, we shall confine ourselves to the time of the Crusades. Few periods are so full of interest in regard to the present subject. Kings, generals, soldiers, and civilians were daily in the habit of witnessing apparitions.

1ST SERIES.—*Historical Hallucinations occurring to Collections of Individuals.*—Peter the Hermit, to whom belongs the glory of having delivered Jerusalem, disgusted with the world and mankind, withdrew into one of the most austere orders of recluses. His imagination became exalted by fasting, prayer, meditation, and from the effects of solitude. He possessed the fervour of an apostle and the courage of a martyr; his zeal recognised no obstacles, and all that he aimed at seemed to him easy of accomplishment. The power of his eloquence and the force of his example were irresistible. Such was the extraordinary man who inaugurated the Crusades, and who, without name or fortune, solely by the influence of his lamentations and his prayers, excited the Western world to array itself against the East. In such a state of mind, and filled with the project he

had conceived in his religious retirement, it is hardly to be wondered at that he imagined he held continual intercourse with Heaven, and believed himself the instrument of its designs, and the repository of its counsels.

In the midst of the rising civilization of Europe the Christian religion was intimately associated with all the interests of its inhabitants; it formed in a manner the basis of every society—it was in fact society itself. We cannot, therefore, be surprised that men were ready to rise in its defence. The bond of a universal church powerfully contributed to excite and to cherish the enthusiasm and progress of the Holy Wars.

Everything concurred to favour the production of hallucinations—religion, the love of the marvellous, ignorance, anarchy, and the still lingering fear that the end of the world was at hand. Men awaited some great event, prepared to welcome it with an ardour proportioned to the degree in which it accorded with their feelings. The voice of Peter the Hermit stirred up the hearts of men, and the delivery of the Holy Places became the object of their most ardent wishes. The very name of the East had something magical in its sound, and inflamed the imaginations of the people; it was the land where the wonders of the Old Testament and the miracles of the New had been accomplished, and was still the birthplace of a thousand marvellous tales.

Scarcely had the signal been given for the first Crusade, when apparitions made their appearance; every one related the visions he had had, the words he had heard, and the commands which he had received. The civilian and the soldier alike beheld signs in the heavens. But it was when the Crusaders had penetrated into the regions of Asia that these prodigies were multiplied without end.

At the battle of Dorylæum, St. George and St. Demetrius were seen fighting in the ranks of the Crusaders.* In the midst of the mêlée of Antioch, a celestial troop, clothed in armour, were seen to descend from Heaven, led by the martyrs St. George, St. Demetrius, and St. Theodore.†

During the most sanguinary contest at the siege of Jerusalem, the Crusaders saw a knight appear upon the Mount of Olives waving his buckler, and giving the Christian army the signal for entering the city. Godfroy and Raymond, who perceived him first and at the same time, cried out aloud that St. George was come to the help of the Christians. At the same time a report was spread in the Christian army that the holy pontiff Adhemar, and several Crusaders who had fallen during the siege, had appeared at the head of the assailants, and had unfurled the standard of the Cross upon the towers of Jerusalem. Tancred and the two Roberts, animated by this account, made fresh efforts, and at last threw themselves into the place.‡

On the day Saladin entered into the Holy City, says Rigord, the monks of Argenteuil saw the moon descend from heaven upon earth, and then re-ascend to heaven. In many churches the crucifixes and images of the saints shed tears of blood in the presence of the faithful. A Christian knight had a dream, in which he saw an eagle flying over an army, holding in his claws seven javelins, while he uttered in an intelligible voice, "*Evil be to Jerusalem.*"§

These examples, which we have selected from many others related by the same writer, clearly prove that

* Michaud's *History of the Crusades*, vol. i. p. 112. Translated by W. Robson, 3 vols. London, 1852.

† *Idem*, vol. i. p. 173. ‡ *Idem*, vol. i. pp. 221, 222.

§ Michaud : *Opus cit.* vol. i. p. 435.

hallucinations may affect a number of persons at the same time, without there being any reason to accuse them of insanity. This phenomenon is explained by such a combination of circumstances as those we have previously described.

We next proceed to show that the same remarks will apply to the hallucinations of celebrated men.

2ND SERIES.—*Historical Hallucinations relating to an Individual.*—Loyola, when compelled to a long period of inaction, in consequence of a dangerous wound which he had received at the siege of Pampeluna, directed his thoughts to the state of religion, which had always been the object of his veneration. The distant rumours of the secession at Wittenberg, of which he correctly estimated the importance, reached him in his seclusion, where his mind had already conceived the plan of that institution which was to render such great services to his religion. Filled with that idea whose realization was to re-establish the tottering throne of the Pope and the Catholic religion, at that time so vigorously attacked, he prepared himself for the encounter. In the presence of this great struggle, of which he comprehended the difficulties and the dangers, his mind attained to its greatest energy and concentration, that is to say, to that state which is most favourable to the conversion of an idea into a sensible sign or image. Neither must it be forgotten that these events took place at the beginning of the sixteenth century and in Spain, where nothing was more common than for the individual to attain to that state of exaltation which is induced by solitude, and where men were in the habit of concentrating all their faculties and all the energies of their mind on one object.

It was at this period of his life that historians inform us he had ecstasies and visions. He saw the Virgin, who encouraged him in his plans and in the

mission he had undertaken; he himself surrounded by celestial voices. These hallucinations, admitting them as such in a scientific point of view, were only the most forcible expression of his meditations, the result of those profound convictions which constituted one of the distinctive features of the age. The idea which had taken possession of him became intensified, assumed a material form, and presented itself to his mind's eye without his evincing any symptoms of insanity; in this case the original idea, instead of being intercerebral, became external; it placed itself before the individual, and guided him in all his undertakings. But in Loyola, as in other celebrated men, the hallucination was subsequent to the original conception.

The character of the age in which Loyola lived must not be forgotten, and moreover that he was surrounded by the citizens and people of Spain, an ardent, credulous, excitable, and enthusiastic race, but whose religion was of a sombre character. To such a people, visions, spectres, oracles, supernatural events, were simple matters of fact, and so to speak, of daily occurrence. Phantoms in their cemeteries or saints in their streets created no surprise.

The hallucinations of Loyola, therefore, belonged to the age in which he lived, and his sufferings only bestowed on them greater intensity. The immense ability which was shown by this religious ascetic in his plans and his writings, sufficiently proves that his reason was not affected.

Are we now to believe that the establishment of that order which formed a counterpoise to Protestantism, by means of that secret army which mingled with all orders of society, and which was less devoted to religious practices than to works which were truly serviceable to Catholicism, was the offspring of a diseased brain? Does not the evidence, on the con-

trary, show that it originated in Luther's attack upon the Catholic religion? History contains more than one instance of this kind of antagonism of one power against another—of one will devoting itself to the reversing of another. We cannot therefore admit that the cell of a visionary soldier was the original source of this wonder. Such an explanation, although supported by science, seems to us contrary to the dignity of man. To transform philosophers, reformers, the founders of religion, and the inventive geniuses of the world into so many hallucinated madmen, is to offer the grossest insult to human nature.

It does not devolve upon us to examine the character of Luther in a religious point of view—this task has been admirably fulfilled by others; but it is impossible for us not to recognise in him one of the most powerful natures which has ever existed amongst men. What strength of will, what power of argument—how all his labours harmonized with each other! With what perseverance did he pursue his course! How vigorously did he repulse the attacks of his enemies! Always engaged in the struggle, he died, knowing that the doctrine of free inquiry was henceforth triumphant. And yet the father of the Reformation ought mercilessly to be classed with the insane, for he had numerous interviews with the devil.

"It happened," he says, "on one occasion (1521) that I woke up suddenly, and Satan commenced disputing with me." The conference turned entirely on the subject of the mass, and is merely a reproduction of Luther's argument against this sacrament; and there can be no doubt that the Reformer, whose days and nights were occupied with the accomplishment of his great work, saw on this occasion his thoughts assume a material form, in the same manner as all those whose minds are strongly pre-occupied with

a subject perceive it distinctly before them, and mistake it for a reality, until the tension of the mind is relaxed, and they return to the real life which is around them.

One writer, M. Claude, will only regard this conference as a parable, a species of myth, imagined by Luther; engendered, he says, by reading monkish works, where the Tempter is often introduced. The character of Satan in this case being not a reality, but a philosophical abstraction, or a symbolical representation of our evil passions.

Luther has himself refuted this supposition of M. Claude, in his *Missa Privata*, where this vision is related. After expatiating on the power which is given to Satan, he says, "this explains to me how it sometimes happens that men are found dead in their beds—it is Satan who has strangled them. Emser, Ecolampadius, and others like them, who have fallen into the clutches and under the ban of Satan, have thus died suddenly."

In a scientific point of view, Luther is proved to have had hallucinations; but was he insane? A question which we consider must be answered entirely in the negative. At the period of the Reformation Satan had an immense power; he was mixed up with the religious opinions of the time; he was spoken of in books and conversation; he was represented in the paintings and sculptures of the period; and all evil was attributed to him. The ideas of Luther, exalted by perpetual controversy, by the dangers of his situation, by the fulminations of the church, and by continually dwelling on religious subjects, would naturally fall under the influence of the demon, which he saw everywhere, and to whom he attributed all the obstacles he encountered, and whom—like his cotemporaries—he conceived interfered in all the affairs of life.

The hallucinations, if we may so express ourselves, belonged to society and not to the individual. This character of universality, which is observed in the extravagancies of the Middle Ages, originated in the circumstance that matters of faith had subjugated mankind; while, on the other hand, the liberty of free examination would cause the predominance of the individual. Thus, in our own times, where individuality has attained its maximum development, insanity of a common type has almost disappeared, and has been replaced by forms of insanity peculiar to each individual.

To the instances already quoted, we will add that of the heroine to whom France was indebted for driving the invader from her soil.

"There is no episode in our annals," says M. Buchon, "which excites so much admiration and interest as the brief history of the arrival of Joan of Arc in the French camp—her exploits, her courage, and her martyrdom. This extraordinary event has given rise to the most opposite opinions. Those who participated in the ideas of the period believed her to have been truly inspired with supernatural powers; others looked upon her enthusiasm as the result of an exalted state of her religious and patriotic feelings; whilst some have regarded her as the agent or dupe of a deep intrigue planned by the ministers of Charles VII.*

Who, then, was this Maid of Orleans? A young peasant, eighteen or nineteen years of age, with a noble and lofty bearing, her countenance pleasing, but with an expression of pride, possessing a character remarkable for its mixture of candour and determination, of modesty and self-possession, and whose conduct excited the admiration of all who

* Buchon : *Analyse Raisonnée des Documents sur la Pucelle*, pp. 196, 198. Paris, 1843.

knew her. From the first moment that she entered on the career of a warrior, and from which no repulses were able to deter her, she became the most perfect model of a Christian knight. Intrepid, indefatigable, calm, pious, modest, an excellent horsewoman, and as skilful as an experienced leader in all the practices of arms, her whole career manifests a lofty inspiration, and bears the impress of a divine authority.—Charles Nodier. At the age of eighteen her mission is terminated, and it only remained for her to crown it with the act of martyrdom.

Thus we have on one side the most unimpeachable conduct, sagacity of no ordinary kind, and perfect integrity of the reasoning powers; while, on the other, as in many other celebrated persons, there were visions and revelations. Such were the facts of the case. Let us examine them more in detail.

When only eleven years old, Joan had her first apparition, which took place in the following manner. When in a meadow, along with her companions, she saw a young man near her, who said, “Joan, run to the house, your mother is in want of your assistance.” Joan hastened to her mother, who declared she had not asked for her. The young girl rejoined her companions, when suddenly a white and brilliant cloud presented itself before her eyes, and a voice came from the midst of it, saying, “Joan, you are born to follow a different course of life, and to accomplish great wonders, for you are the person whom Heaven has selected to restore the kingdom of France, and to afford succour and support to Charles, who is now deprived of his empire. Dressed like a man, you will take arms, you will become the leader of the war, and everything will be conducted according to your directions.” Day and night similar apparitions presented themselves to Joan, and for five years she remained in this troubled state. At length, in a

final vision, she received the following announcement. "The King of heaven commands you to proceed on your mission; ask no more how it is to be done, for such is the will of God in heaven, and as such it shall be fulfilled on earth. Go, then, to the neighbouring district of Vancouleurs, which alone of all Champagne has remained faithful to the king, and the commander of the district will conduct you without difficulty to the accomplishment of your desires."*

When the unhappy girl answered the questions which were put to her by her enemies, she said that St. Catherine and St. Margarite had appeared to her when she was thirteen years old, and taught her how to conduct herself. The first voice which she heard was that of St. Michael, who presented himself before her, accompanied by angels, all of them having assumed a corporeal form. She declared she had embraced the two saints, whom she clearly discerned and touched.†

Hallucinations of all the senses are evident in this case. Is that, however, a sufficient reason to regard the heroic Joan of Arc as a lunatic? We strongly protest against such an opinion. Read the questions of her interrogators, which are filled with malevolence, cunning, and hate, and you must be struck with the simple, ingenuous, and uniform answers of Joan; she is always superior to her judges; her openness and courage stand in strong contrast to their perfidy and cowardice; her strong mind to their weakness; and her lofty piety to their degrading bigotry.

Her life, as displayed by these examinations, was of a romantic and innocent character. When the panic came which was caused by the disorders of the soldiery, Joan, already remarkable for her courage, would escort through the dangerous places those of

* Buchon : *Opus cit.*

† *Interrogatoire* du 17 Mars, p. 492.

her companions who would otherwise have been afraid to have accompanied their flocks.

At the early age of thirteen all the physical powers began to develop themselves in her vigorous constitution ; the moral and intellectual faculties had already manifested a premature development. At this time the inhabitants of the rural districts lived in perpetual terror of the English and the Burgundians ; they were utterly dispirited and prostrate, and the country seemed entirely lost. The youthful imagination of Joan was excited by the miseries of her country, of her hamlet, and her family. Womanhood, which in her case immediately succeeded to childhood, impressed upon her blood and her brain an extraordinary state of agitation. During this kind of crisis she turned her eyes upon the windows of the church, which at the time were brilliantly illuminated with the rays of a burning sun. She was dazzled by the sight, and remained in a species of ecstasy. It was then, continues M. Buchon, from whom we have taken the foregoing account, that the visions relating to her mission commenced. When the hallucination had passed, and Joan had returned to herself, she doubted the meaning of what she had seen. For several weeks her blood was quieter and neither filled her brain with warlike ideas, marvellous visions, nor inspirations concerning the future ; but at the end of every few weeks, when there were symptoms of a great constitutional change, *which seems never to have taken place*, the same hallucinations were reproduced. St. Michael appeared to her, she fell into ecstatic reveries, and held mystical communications with him, with the angel Gabriel, with St. Catherine, and with St. Margarite, "whose heads were adorned with rich and precious crowns." It was in vain for her to reason against these things ; the constant return of the same phenomena gave them greater power on

each occasion, and as the voices which appealed to her pure and noble heart inspired only thoughts of honour and devotion, she no longer mistrusted, but relied on them with as much confidence as she had formerly had doubts concerning them. Already for nearly seven years she had lived in the constant contemplation of the most lofty ideas, which found a responsive echo in her bosom. The age of eighteen had arrived, and she was in all the vigour of her splendid organization. She was eager to fulfil her mission. She presented herself to the Governor of Vancouleurs, who, after considerable hesitation, touched by her courage and perseverance, which alone were sufficient to rouse the hearts of the most dejected, he yielded to her prayers, armed her, and had her conducted to Chinon.*

This appreciation of the conduct of Joan of Arc, by a man of undoubted merit, seems to us to accord so exactly with the judgment of science, that we have considered it desirable to report it entire. But here occurs an objection which we have elsewhere alluded to. If the absence of an important change in the female economy is to be regarded as the source of Joan's hallucinations, how does it happen we do not find in it any analogy to what occurs in the present day under similar circumstances? The period of menstruation does in fact influence the brain, and produces disorders of the sensibility and the powers of motion; it affects the mind, and gives rise to symptoms of insanity; in other words, to a state of disease.† Nothing of this kind existed in Joan; her health was perfect, her reason excellent, and her hallucinations only reflected the

* Buchon : *Opus cit.* pp. 196-198.

† A. Brierre de Boismont : *Recherches Bibliographiques et Cliniques sur la Menstruation.*—*Annal. Med.-psychol.* Oct. 1851.

opinions of the period; they resulted from the conviction that her mission had a divine origin.

We have never pretended that the persons who were subject to hallucinations were in their ordinary condition. It is in that state of enthusiasm arising from strong convictions, and which is favoured by the circumstances in the midst of which they have been engendered, that we have sought for an explanation of hallucinations; phenomena which were formerly so common, and which are still to be met with. This is also the explanation which has been given by a distinguished writer, M. Ch. Louandre; and it will be found that it is quite as ingenious, far more probable, and has a philosophical and historical bearing very different from that hypothesis which is founded upon a diseased condition of the organs.

Let us reconsider this case of Joan of Arc, so full of interest and of heroism.

During the Middle Ages it was believed throughout Christendom that God had honoured France with his special protection, and had chosen it for his terrestrial kingdom. This belief entered into the interpretation of historical events, and formed the foundation of a number of marvellous legends. God, it was supposed, by means of that celestial messenger the dove, conveyed into the cathedral of Rheims the oil for the coronation. It can hardly be doubted that this legend exercised an important influence over the destiny of the kings of France, and consequently over that of the country. The coronation of its kings was not a vain ceremony; it was a solemn mystery, by which God conferred on them special favours, as the spirit of justice and the gift of miracles.

These traditions had no doubt come to the knowledge of Joan; and it is easy to understand how, in such times, and with her peculiar temperament, she would mistake the voices which she heard in her

ecstasies for that of the guardian angel of France. Joan obeyed the superior power of enthusiasm, illumination, and ecstasy; conditions which, while they defy all analysis, form part of man's nature and influence the events of history. In the internal derangement which is produced by ecstasy, the mind becomes greatly excited, and demands from the imagination the phantoms of its dreams, and the latter, in spite of the continuance of the reason, invests them with material forms. The mind extends itself to new horizons; the external world no longer maintains its ordinary appearance; it is no longer bounded by the actual, but a mirage rises on all sides possessed of such mighty power, that the mystics have maintained the superiority of this inner over the outer sense. This inner sight, this mystical vision, says Hugues de Saint-Victor, endowed with ubiquity, sees God, and all that belongs to God; when enlightened by faith, it assumes a spiritual character, and the soul by faith discovers in itself things which escape the senses in the world of matter.

Hallucinations are not peculiar to individuals, they occur also to the masses, and visions may become contagious.

Joan and her cotemporaries would find in the traditions of Christianity a confirmation of these hallucinations. Angels were sent to Abraham, to Moses, and to Joshua. The ecclesiastical writers of the first ages maintained that, when two nations were at war, celestial spirits placed themselves on the boundaries of the two kingdoms, and engaged in desperate combats; a circumstance which tends to explain the propensity of the people during the Middle Ages to see armies fighting in the clouds. The spectators who witnessed the sacrifice of the heroic Joan of Arc, declared that they saw the sacred name

of Jesus—the last word she uttered—inscribed in the flames.

Patriotism and military genius elevated by faith to the very verge of inspiration, afford the true explanation of the glorious destiny of Joan of Arc, and is the only one which can be admitted by modern reasoning.

The more we examine the records of history, the more are we compelled to admit that eminent men, especially those who have been desirous of benefiting their race, must be placed in the Pandemonium of the insane, if the diseased hallucination is the only form which can be recognised. Every one has heard of the sect of Friends or Quakers, whose probity is proverbial; yet, according to the existing medical doctrines, George Fox, the founder of the society, would be regarded as a lunatic.

George Fox, in order to devote himself to the work of regeneration, withdrew himself from his family at an early period of his career. For many years he clothed himself entirely in leather. Sometimes shut up in his chamber, sometimes crouched up in the hollow of an old tree, but always fasting, praying, and meditating on the Scriptures, he was assailed by temptations and discouragements. At this time he had several revelations which struck him with astonishment. It was *revealed* to him that all Christians, whether Protestants or Papists, were *believers and the sons of God*. Alarmed and disconsolate at finding no means for commencing his intended work, he was at length consoled by a voice which said in his heart, "There is one who can comprehend you, it is Christ Himself." For fourteen days he continued in a kind of lethargy; and while his body remained as though it was dead, his vision was extended to eternity and to matters which the tongue cannot utter. "I beheld,"

he adds, "the greatness, the infinity, and the love of God." . . . One Sunday, in 1649, he felt himself impelled to enter the cathedral at Nottingham, and there to utter his testimony. . . . It is, therefore, indisputable that the founder of the society of Quakers had visions and revelations. These psychological phenomena also manifested themselves in the first converts to his preaching. Like him, they were all convinced of their infallibility; they looked upon themselves as saints cleansed from sin, and all were endowed with the gift of prophecy; at the same time they possessed a certain amount of heroism, a contempt of danger, and the zeal which is imparted by sincerity.*

If the cases we have quoted are conclusive, and the inferences we have drawn correct, the opinion which has converted Socrates, Plato, Numa, Pythagoras, Pascal, and many other celebrated men into hallucinated lunatics, must be rejected, and Reason be permitted to claim these great minds as her own.

To the four examples we have already quoted should be added that of Socrates, the grandest intellect of ancient times. But if our arguments, which only feebly represent our convictions, have satisfied the minds of our readers, they will spontaneously apply them to the Grecian philosopher, who, in spite of all medical theories, will ever remain the most noble impersonation of the human intellect and the master of Plato. Common sense will never bring itself to regard as a lunatic a man whose conduct was so pure, so wise, and in a manner so providential. His familiar demon was but the impersonation of his Ego—*son moi*—whose material representation was owing to the period. In those ages a belief in dreams was common to him and the rest of mankind. The reproaches which have been cast upon him on account

* *George Fox et les Premiers Prophètes.—Revue des Deux Mondes*, vol. ii. p. 94. 1850. Par M. J. Melsand.

of the influence he imagined he possessed over his disciples at a distance originated in the admiration they felt for his talents, their devotion to his person, and the high opinion he entertained of his priestly office.

Thus, in our opinion, the celebrated men whom we have quoted, and many others, may have had hallucinations without their influencing their plans, their actions, or their conduct, and without its being possible justly to charge them with insanity. This establishes a vast difference between them and the hallucinated of our own times, whose conversations, actions, and conduct are always indicative of insanity. They are persons who represent no want, fulfil no mission, and, in a word, who seem to be utterly useless to their fellow-men.

In a work intended to prove that the integrity of the reason was consistent in some persons with the existence of hallucinations, I should show an undue respect for human opinions if I did not declare that the founders of Christianity, most of whom were of *humble origin*—although M. Lélut says, “I have confined the existence of physiological hallucinations to persons of high rank”—enjoyed the full possession of their mental faculties. We must also remark that the hallucinations did not exist merely in some exceptional and isolated cases, as the same writer has further stated, in order to produce the impression that we could only maintain our doctrine in regard to a few individuals; they also occurred to multitudes, as we have seen them in the present day amongst the nations of the North and of India.*

We are not the first who, believing in the Divine origin of Christianity, have pointed out the line which separates the apparitions of Scripture from

* Burnouf : *Commentaire sur le Baghavat Pourana*, vol. i. p. 146.—*Revue Etrangère*, par Philarète Chasles, Débat du 18 Octobre, 1857.

those of profane history, and even of many Christian persons. English medical writers who have written on this subject have already maintained a similar opinion. Thus, Arnold says, "But as a rational Christian can allow of no such inspiration but what was given to Christ and to the prophets and apostles, we must, of course, conclude that the pretenders to Divine illumination and the gift of prophecy were, among the ancient heathens, as they have since been among modern Christians, of two sorts; and were either no better than *insane*, or were downright *cheats and impostors*. The *latter* became such either from private views of ambition, reputation, and emolument, a zeal for the public good, or an attachment to the interests of a party."*

"It has been asked," says Hibbert, "if all the authenticated instances of apparitions and supernatural communications are to be regarded as cases of disease, it is necessary to make a distinction with regard to those which are recorded in Scripture. It would indeed be most presumptuous to comment on the manner in which God has chosen to communicate with man for a special purpose; but this distinction having been made, it is necessary to remark that there is nothing which proves to us that similar events have taken place since the apostolic times, and all the alleged instances of this kind which have occurred in recent times seem to us to belong to medicine rather than to theology."† It is not to be forgotten that Arnold and Hibbert were Protestants.

"Lastly," adds Abercrombie, in his work on the

* Arnold : *Opus cit.* vol. i. p. 304.

† Hibbert : *Opus cit.* In the work of the Abbé Lenglet Dufresnoy is a very clear account of the religious view of those apparitions and visions which have occurred since the apostolic times, and especially during the Middle Ages.—*Traité Historique et Dogmatique sur les Apparitions, les Visions, et les Révélations particulières*, vol. i. p. 97. 2 vols. in-12. Avignon et Paris, 1751.

Intellectual Powers, “however humbling it is to the pride of human reason, it is not the less true, that the highest acquirement ever made by the most exalted genius of man has been only to trace a part, and a very small part, of that order which the Deity has established in his works. When we endeavour to pry into the causes of this order, we perceive the operation of powers which lie far beyond the reach of our limited faculties. They who have made the highest advances in true science will be the first to confess how limited these faculties are, and how small a part they can comprehend of the ways of the Almighty Creator; they will be the first to acknowledge that the highest acquirements of human wisdom is to advance to that line which is its legitimate boundary; and then, contemplating the wondrous field which lies beyond it, to bend in humble adoration before a wisdom which it cannot fathom, and a power which it cannot comprehend.”*

Certain writers have exclaimed against the distinction we have made in favour of those apparitions which have been recorded in Scripture. But instead of charging us with having shown too much respect to the canonical statements, they have attacked us as an eclectic who adopts on the one hand and rejects on the other. In acting thus we do not pretend to be more orthodox than the Fathers of the Church and those learned theologians who, like ourselves, were rationalists with regard to the hallucinations of many religious persons, as shown by the following quotations.

St. Bonaventura says positively that certain persons who imagined they had seen Jesus Christ or the Virgin, and pretended they had received consolation

* Abercrombie: *Opus cit.* John Cheyne: *Essays on Partial Derangement of the Mind in Supposed Connexion with Religion.* 1 vol. Dublin, 1843.

from their mouths, were exposed to errors the very publication of which was blasphemy.* The illustrious chancellor Gerson has written an entire work in this spirit. The Church, as we learn from Cardinal Lambertini, accords but very little authority to all special visions. She tolerates some, but in the mass she rejects them. In her acts of canonization she pays no attention to them unless they are accompanied by virtuous actions. Lastly, even when the visions are approved of by the Holy See, they do not form a subject for general belief. Each person is at liberty to form what opinion he pleases as to their causes, even such as do away with their miraculous character, without becoming unorthodox.†

Thus, then, if we have sometimes accepted such matters, and at other times rejected them, we have only acted in the same way as orthodox theologians. It must not be forgotten that the visions of the prophets have signs which distinguish them from these personal hallucinations; they present a series of revelations relating to the same subject, continued for ages, and possessing the same characters; they are all connected with the regeneration of the world and the birth of a Saviour. In a word, they form a complete system.

* *De Profectu Relig.* lib. vii. c. 8.

† *De Canonis*, SS., lib. iii. c. 52. M. Michea, *Du Délire des Sensations*, p. 27.

CHAPTER XIII.

TREATMENT OF HALLUCINATIONS.*

UNTIL of late years the treatment of hallucinations in France had not attracted the special attention of medical men. This was the natural consequence of the universal opinion that they were merely a symptom of insanity. In the important works of Ferriar, Hibbert, Esquirol, and Jacobi, on hallucinations, there is no chapter devoted to their treatment. The French author assures us that they do not require any particular method; he adds, however, that they ought to be taken into our serious consideration when deciding upon the moral and intellectual treatment of the insane and the therapeutic agents which are to be used. The English authors have not been more explicit, nor does the German philosopher suggest anything new in this respect.

Such was the state of the science when M. Leuret, having carefully considered what had been done previously, declared that hallucinations, which had hitherto been left entirely to the resources of nature, were amenable to treatment, and capable of being cured, and that this desirable result could be easily obtained by resolutely opposing and continually pursuing them until they gave way. Experience has since shown the value of this method, but at the same time it does not possess that general application

* It should be borne in mind that, since a hallucination is generally a complication of some one of the different forms of insanity, what we shall say with regard to the treatment will often apply to both disorders. This distinction is particularly perceptible in the means which are employed against the false idea.

which was believed by its author, who had only tried it in the treatment of hospital patients. It was evident that in private establishments, intended for persons who, from their position in society and from their education, had been accustomed to command, and who were endowed with a large amount of pride—which is an element in many cases of insanity—it would be necessary to modify very materially the treatment which has been proposed by the medical officer of the Bicêtre. With these reservations, we were amongst the first to call attention to the utility of this method, and we availed ourselves of it in the treatment of those cases to which it seemed adapted.

The treatment of hallucinations may be arranged under two heads—the first comprising the *physical*, the second the *moral* means.

Before entering upon the details of this part of our subject, we must first refer to the conditions under which the treatment should be pursued. Ought the hallucinated to be removed, or treated at their own houses? According to the plan of M. Leuret, their removal is absolutely necessary. The nature of the hallucination, the length of time it has lasted, and its complications, are also circumstances which establish important distinctions. To this *preliminary question* we shall reply by quoting certain cases.

Example 125. “A naval officer, who held a lucrative and responsible situation, was much attached to making telescopic observations, and imagined that he had made remarkable discoveries in the sun. Among other strange assertions, he solemnly declared that, at the time of the abdication of Napoleon, in 1814, he saw the emperor’s figure in the sun, and that the next day the figure appeared again, but reduced to a skeleton. On the third day the figure was no longer visible, but the united colours of the allies were very distinctly seen. A minute of these appearances was

regularly entered in the log-book, and it is said that several of the crew of the ship were ready to testify to the perfect accuracy of the captain's observations. In the face, however, of such evidence, few persons were found who believed a word of it, and the gallant officer had the mortification to find that this was considered to be only one of his delusions. That it was a mere delusion there can, indeed, be no kind of doubt; but the delusion, and all the other delusions cherished by the same individual, were perfectly harmless; they did not affect the operations of his mind in the common business of his life, or in any way disqualify him for his official duties."

Conolly, from whom we have copied the preceding case, adds that men must not be confined for entertaining peculiar opinions on particular subjects, or, if they are, it is clear that no rule can be found by which any one can be guided on the one hand, or protected on the other. A man may even be accounted mad for believing that there are two worlds of created intelligences connected with our planet—one invisible, the other visible; that there is no such thing as solitude; that every lonely place is peopled, and every solitary action done before many witnesses; yet he would not assert more in avowing this belief than religion has taught many to believe. If he goes a step farther, and imagines that he can communicate with the invisible beings, he will certainly run great risk of being looked upon as a dangerous madman, although some great men have cherished the same belief. He is then, in fact, under the dominion of a hallucination; he has allowed his idea to assume a bodily form, and his powers of comparing and of judging are defective. But, although he may be insane upon this particular point, if his conduct is correct and his actions blameless, no one has a right to interfere with his affairs or to call him to account

for his opinions; still less have they the right to place him in confinement.*

Thus, so long as the hallucinations are harmless, confinement is not necessary; but that is not the case when the hallucination may prove injurious to the individual himself or to others; confinement is then absolutely necessary. It may also be asked whether confinement is not justifiable, even in the treatment of harmless hallucinations, when they have long resisted the means usually employed in such cases?

Example 126. We were consulted, some years ago, by a young lady (an artist) whose husband had short attacks of epilepsy, but which were immediately followed by a state of insanity. In one of these attacks he seized his wife by the throat and endeavoured to strangle her, and it was with difficulty she managed to escape from the room. At another time he imagined he was surrounded by enemies, and asked for his dagger to kill them.

The alarm of his young wife at these two attacks may readily be conceived. "I cannot," she said, "lead such a life any longer. My sleep is disturbed by frightful dreams; I continually imagine that I perceive the symptoms which precede these attacks; I watch his every movement; my whole attention is fixed on him; my powers are paralysed; I cannot speak; and I am entirely prevented from following my profession. Pray, sir, assist me, and do not leave me in this cruel position. In the name of Heaven take pity on my misfortunes."

On the other hand, the husband, when he had recovered himself, gave no further evidence of insanity. His conversation was reasonable; he was fully aware he had laboured under a delusion. "When I suffer in that way," he observed, "it seems to me as if my

* Conolly : *Opus cit.* p. 406.

ideas were jumbled together; my head becomes a perfect chaos, and I can distinguish nothing."

— Young, devoted to his wife, and not believing in the dangerous nature of his disease, the position of the patient was most embarrassing; nor was it less so for the medical man.

It was quite evident that the young man's disease was of a most serious character with respect to the safety of his wife, for experience has too often shown the dangerous catastrophes to which those persons are exposed who reside with the insane epileptic when he labours under a hallucination. The moral state of the wife had also to be considered, for a little more might have driven her to commit suicide or rendered her insane. Separation was therefore indispensable, and I accordingly advised it; but taking into consideration the briefness of the attacks and the speedy return of the reason, I did not think it desirable to recommend an asylum. His friends promised me they would show him the necessity of separating from his wife for some months, and that they would take care he should keep to the arrangement I had suggested.

In the present state of our laws, confinement, in this case, was out of the question; yet, what dependence was to be placed on the word of a man whose disease might at any moment deprive him of his reason, and what guarantee was there he would not seek his wife?

SECTION I.—PHYSICAL TREATMENT.

The intimate connexion which exists between the two constituent principles of man, shows that each may be affected in its turn, and that it is therefore necessary to make use of such therapeutic agents as are applicable to both of them. Let us take some examples: a person gives himself up to the

immoderate use of fermented liquors, and becomes subject to hallucinations; sometimes confinement is sufficient to effect a cure, but frequently it is also necessary to have recourse to opium, bleeding, baths, &c. Another person imagines he sees the devil, and reasoning with the patient, the use of ridicule or the douche, will succeed in banishing the false sensation. Generally speaking it will be necessary to have recourse to both these modes of treatment in consequence of the reciprocal action of the two principles. A person experiences some great misfortune, which he attributes to one of his enemies; soon afterwards the figure of the latter, or some fantastic form, makes its appearance; he no longer sleeps; his blood, to use a common expression, becomes heated; the secretions and excretions are deranged. In this case, ought not the employment of physical remedies to precede that of moral agents? What reason teaches us, experience confirms.

The Academician Nicolai was subject to congestions, which required the employment of leeches, but which he had neglected to make use of, and the consequence was, he was constantly surrounded by all kinds of phantoms. He is then bled, and the phantoms disappear.

Example 127. A lodging-house keeper, with a strong constitution and sanguine temperament, who from time to time gave way to drink, was brought to the establishment of Madame Marcel de Sainte Colombe, of which I was at the time the medical attendant. His countenance was inflamed, his eyes bright and wild. He told me in the most excited manner that his aunt had let a part of his house to some exhibitors of wild beasts—this was not true—which had greatly annoyed him. “One of them,” he said, “insulted my wife on three different occasions; this exasperated me, and I threw myself on the scoundrel;

but he changed himself into a horse, and gradually diminished to my sight; but this did not hinder me from killing him."

The man was very violent, and it was necessary to place him in a strait-waistcoat; I had his head shaved, thirty leeches applied along the course of the sagittal suture, and on the next day he was placed in the bath. At the end of two days he was better. To the use of these means was added that of purgatives alternately with the baths. Eight days after his admission he had quite recovered the use of his faculties.

Under the head of *Hypochondriasis* we have reported the case of a teacher of German who imagined he was under magnetic influences, and that a magnetiser had been placed in his abdomen. In order to divert his ideas, and at the same time cure the intestinal disorder, I applied two large blisters to his legs. His countenance, which had hitherto been melancholy, soon assumed a more happy expression; he ceased to talk about his erroneous sensations, and by directing his attention to intellectual occupations, his cure was completed.

One of our lunatics persuaded himself that several men had entered his room for the purpose of ill-treating him. Enraged at this idea, he defied them, and called out loudly for his knife, in order to destroy his persecutors. The treatment consisted of purgatives and baths. A month after his entrance he was restored to his family cured.

Mademoiselle C. became insane after a disappointment in love. She continually saw her lover about her; she saw him in the heavens and in the clouds, and bestowed upon him the most endearing names; he spoke to her, and she replied. Every day this lady was placed in the bath, where she remained four, five, and six hours at a time, receiving the water

on her head in the form of continued irrigation ; on the fourth day she had no longer any hallucinations, and at the end of a week she was quite recovered.

Bleedings are useful under some circumstances, but they should not be excessive. Without referring to the serious consequences mentioned by Pinel, and the truth of which all who have had charge of the insane will confirm, experience proves that the bleeding may be carried on until the patient faints, without producing any alteration in his ideas.

Example 128. A physician who had hallucinations of sight and hearing, requested Esquirol to bleed him. For a long time Esquirol refused ; but at length, overcome by his importunity, he consented. Scarcely had the patient been left, when he tore off the bandage, and filled a chamber utensil and a tin basin with his blood, besides a considerable quantity which fell on the floor ; feeling faint, he laid himself on his bed, the blood still flowing from him. When assistance arrived, he was bloodless. He was ultimately restored, but had become blind. In spite of his anæmic condition and the loss of sight, his insanity remained unaltered. The hallucinations preserved the same character, they were as vivid, and lasted just as long as they had done previously.*

The cure of hallucinations has sometimes been effected by violent means, which were a disgrace to humanity, but of which, nevertheless, there are numerous examples related by authors.

Example 129. A carpenter of Anvers imagined that during the night he saw a number of horrible spectres. The terror which they caused him was so great, that he became insane. He was taken to the tomb of the Virgin St. Dymphrea, who had the reputation of curing the possessed. The carpenter

* Esquirol : *Des Maladies Mentales*, vol. i. p. 183.

remained there for the space of a year, and was submitted to the various modes of treatment which were made use of in mania. But at the end of that time, as the money for his maintenance was not paid, he was sent home tied in a cart. During the journey, the invalid having broken his chains, jumped from the vehicle into a deep piece of water by the roadside. With some difficulty his conductors succeeded in rescuing him, and placed him half dead in the vehicle. This cured him, and he lived for eighteen years afterwards quite recovered from his insanity.*

An emetic or a purgative will sometimes banish the hallucinations.

A lunatic believed he had swallowed the devil, and he still remained in his stomach. For several days he refused to obey the calls of nature, for fear the devil should recover his liberty. I triumphed, says Ferriar, over his resolution, by administering to him an emetic along with his food.†

The use of baths, combined with the douche or continued irrigation, deserves especial notice. In the hands of M. Leuret the douche has more than once convinced the hallucinated of the false nature of his ideas. Other practitioners have not been so successful.

Under certain regulations, this method provides us with useful resources. If the hallucination is of recent date, if the invalid is timid and fearful, the impression produced by a column of water may instantly change the nature of his ideas. Should the false sensations continue after the use of persuasive and other gentle means in a person who has been accustomed to have his wishes fulfilled, and who is endowed with a moderate amount of energy, then,

* Van Helmont : *Demens Idea*, 49 oper. p. 175.

† Ferriar : *Opus cit.*

in such a case, the application of the douche may effect a cure.

The circumstances are not so favourable when the hallucination occurs in a person of energy and determination, and has lasted for a long time. It is the same where it is complicated with insanity, especially in melancholy monomania with a tendency to suicide. The hallucinations of mania, of dementia, and of general paralysis will seldom be treated successfully by means of the douche. In a certain number of cases the use of the douche will aggravate the symptoms instead of benefiting them.

We have substituted for the douche, continued irrigation. The water is allowed to fall, for hours together, in a thin stream, or in a number of streams like those from a watering-pot, on the head of the patient while seated in the bath. The effect produced by this continued sprinkling has first the advantage of keeping up a constant cooling effect on the organ which is congested, without causing those injurious results which have been laid to the charge of ice. In the second place, it harasses the patient, so that he will often ask for pardon. What others have stated, as regards the instantaneous action of the douche, we have also observed from the use of continued irrigation. After this treatment has been persevered in for some hours, the patients have begged of us to remove them from the bath, admitting they were previously deranged, that what they had said was nonsense, but that now they were completely cured.

Example 130. A young female who had become hallucinated after her confinement, imagined she saw before her a large figure clothed in white, which followed her everywhere. Her medical attendant applied leeches to the neck, and ordered her several baths. This treatment produced no amendment ; the patient

became more violent, and fears were entertained she would throw herself out of the window.

She was then brought to my establishment. As soon as she arrived she was taken to the bath. The water was allowed to fall on her head for two hours. At the end of that time I visited her. "Sir," she said, "let me come out of this; the water which falls on my head like a shower of rain is unbearable. You have done it because I was out of my mind; I know it; but, thank God, I am now in my right senses. Do not leave me here any longer." Before granting her request, I asked her what had become of the figure in white. "It exists no longer," she replied; "it was an illusion produced by my milk fever." The lady having replied rationally to all my questions, I took her to her apartment, and in eight hours she was restored to her friends.

Things do not always turn out so fortunately, and we have often known the erroneous impressions to return after a momentary cessation. In other cases the false sensation disappears, but the insanity remains. We have, however, found such beneficial results from the use of irrigation, that we constantly employ it; and the cures we have effected by combining it with baths of considerable duration, have been so numerous and rapid, that we consider we have rendered an important service to the therapeutics of mental diseases in pointing out the circumstances under which this treatment should be pursued.

The facts which we have just related can scarcely leave a doubt as to the efficacy of physical agents; in the majority of the cases they act by quieting the symptoms of excitement. It is because sufficient attention has not been paid to this period of the disease that such contradictory opinions have been maintained. When the excitement has passed away,

either owing to the use of remedies or from the lapse of time, then the greatest advantages are to be derived from moral treatment.

Before entering upon this part of our subject, it is necessary to say a few words on the *Datura stramonium*, which was proposed some years back by Dr. Moreau of Tours, the medical attendant upon the insane at the Bicêtre. This medicine was employed in the case of hallucinated persons, who, if they could not be termed incurable, were in a more or less hopeless condition. Seven were cured, and three experienced only a temporary amendment. The cures were accomplished in from four to seven days to a month, by means of graduated doses of the *sweetened extract of stramonium*, beginning with one decigramme (1.5432 grains) night and morning, increasing the dose, in the course of five, eight, or fifteen days, to three decigrammes, made up into a drink, of which a tablespoonful was taken every hour. At the end of twenty-four hours the doses were greatly increased, one decigramme of the extract being administered every hour, until its physiological effects were evident. According to Dr. Moreau, these generally showed themselves after the administration of three decigrammes. Great care is required in the administration of large doses of the *Datura*. The patient should never be left, in order that the effects of the remedy may be watched, and not allowed to pass beyond the normal limits.*

The necessity of these precautions show that this remedy can only be used with great reserve. Another objection is, that the remedy has not produced the same fortunate results in the hands of others as it did with M. Moreau.

Some years ago M. Mitivie attempted to treat

* *Journal des Connaissances Médicales Pratiques*, p. 134. Fev. 1842. Analyse de M. Bouchardat.

hallucinations by means of electricity. M. Baillarger subsequently reverted to the use of this agent: it was found, however, to be exceedingly painful and difficult in its application, and was therefore abandoned.

Drugs may sometimes cure hallucinations; not by means of their therapeutic action, but by breaking the chain of ideas which possess the mind of the patient.

Example 131. A student of Berlin, who had always enjoyed good health, returned home one evening in a state of great alarm; his countenance was pale, his eyes had a wild expression, and he declared he should die in six-and-thirty hours. He went to bed, sent for a clergyman to reconcile him to God, and wrote his will. These serious symptoms alarmed his companions. Hufeland was requested to visit the invalid, but his reasonings had no effect upon him. This celebrated physician then ordered a large dose of opium, and so produced a deep sleep, which lasted until the fatal period had passed. On his waking up the day and the hour was shown to the patient, and it was thus proved to him he had been under the influence of his imagination. When the young man had become thoroughly convinced, quiet in his mind, and restored to his usual state, he related that, as he was leaving the town at the close of the day, he saw a death's head, and heard a voice, which said to him, "*You will die in six-and-thirty hours.*"

The principal physical agents which are used in the treatment of hallucinations, consist of general and local blood-letting, of prolonged general baths, either by themselves or combined with the douche, with the bath of irrigation, or with purgatives; occasionally emetics, narcotics, and antispasmodics; and, lastly, external revulsion, by means of blisters, moxas, and setons. Many other remedies have been ex-

toll'd, but we consider it would be useless to enumerate them. Manual labour is often a very useful auxiliary. Persons are sometimes brought into asylums whose insanity seems to depend upon insufficient nutrition. Should this be the cause of the hallucinations, a nutritious regimen must be prescribed. Lastly, it is most important carefully to examine all the organs of the body, and to ascertain that their functions are properly performed.

SECTION II.—MORAL TREATMENT.

When the excitement has been subdued, the employment of moral means—which consists essentially in giving rise to fresh impressions, re-awakening the affections, and in directing the attention to new objects—may be productive of the greatest good. The choice of these different means must necessarily vary according to the education, the disposition, and the kind of insanity of the hallucinated. Means which will succeed in a person of intelligence will be useless in one of moderate understanding. The artisan cannot be addressed in the same terms as the man of education. A woman is accessible to consolations which would have no influence on the opposite sex. The employment of moral means requires intelligence, a knowledge of mankind, great tact, and, at the same time, a large amount of perseverance. Knowing how largely the ideas are concerned in the production of hallucinations, it is easily understood that we must revert to them in order to cure the false sensation which torments the hallucinated.

After a judicious course of medicine has tranquillized the patient, but the hallucinations are not changed, although he talks less about them, then it is that the medical man should avail himself of all the resources he is acquainted with to combat the

idea, to weaken and exterminate it, sometimes by direct, sometimes by indirect means, but almost always by a happy mixture of kindness and firmness.

Let us apply these principles to a particular case.

Example 132. Mademoiselle Claire, aged forty, a brunette, tall, thin, and of a nervous temperament, had always enjoyed good health. She had never shown any symptoms of insanity, when it was perceived that for the last eight months her ideas had become somewhat defective. The monthly periods were irregular. Two years previously she had had a profuse uterine hæmorrhage, brought on by fatigue. She was placed in my charge in 1838.

When I questioned Mademoiselle Claire, she told me she had committed every imaginable crime. "I am," she said, "the beast mentioned in the Apocalypse, which is to appear in 1840. God has forsaken me. Satan has appeared to me; he has entered into my body, and will compel me to traverse the whole of Paris." There was no evil in the world of which she was not the cause. Any remonstrance only made her cry out that she was lost. When I endeavoured to show her that it was hardly possible she could have committed such crimes, she would reply, that if she had not already committed them, she should do so. Her appetite was good, her functions were properly performed; she was thin, and of a yellow tint; her breath was bad, and the tongue white; her sleep was short, and broken by shrill cries, which resounded through the house. These cries were produced by visions of hell and the devil, by the threats which the evil spirits held out to her, and by the fear of eternal misery.

Mademoiselle Claire avoided me whenever she saw me; for, although I manifested great interest in her, I often rallied her on the singularity of her ideas. "How is it possible," I said, "that a lady with your

correct notions can suppose you have seen the devil?" Then I would leave, after having endeavoured to infuse a doubt into her mind.

At other times I would content myself by observing all my arguments are useless; they fail to convince you. Those who have attended upon the insane have long been aware that to hope to convince a lunatic is to be as bad as the patient himself. "But I am not insane." Then she would follow me, and endeavour to prove the truth of her sensations. I would go away laughing, without saying anything more. Sometimes I would exclaim against her pretensions of having committed so many crimes: it must arise either from pride or insanity. Again she would bring forward arguments to show me she was in possession of her reason. I would listen to her or make no answer, according to the state in which I found her.

To subdue the physical excitement, I ordered her some baths, and gave her cooling drinks. Her hallucinations continued without any cessation, although she avoided speaking about them for fear of my laughing at her. One night she was alone with my daughter, at that time ten years of age. "*Do you not see the flames which are coming out of my mouth?*" she cried. "*They surround me—I am lost!*" My daughter, laughing, told her she was talking nonsense. She sighed, and from that moment spoke no more about the flames.

Mademoiselle Claire had intervals of repose, after which the hallucinations would seize upon her anew. At those times advice and remonstrance had no effect upon her: only, when she was too much harassed, she became less communicative and dissembled.

As Mademoiselle Claire was at the critical time of life, I proposed a blister on her arm, to which she

consented. Amongst her other delirious propensities she had the habit of making a general confession to the person with whom she conversed. I attributed the derangement of the intellect in this case to the change of life, and I told the patient my opinion in this respect. "None of your relatives," I said, "have been insane. Your reason has never been disturbed previously; all your illness depends upon this critical time."

Mademoiselle Claire, although she would not admit she was insane, was fully aware she was a great sufferer, and, like many others, said she should never get better. I perceived that the idea I had suggested made an impression on her mind; and from that time I continually referred to it, combining it with other moral resources which I had at my command.

I bestowed great attention upon her; I praised her understanding and her judgment, and at the same time expressed my surprise that a person so happily organized should give way to such ideas. I often laughed at her about her devils. "You may laugh," she said, "but for all that they exist." Then she would laugh herself at the jokes I passed upon her. These conversations were agreeable to her. I called her self-esteem into play; I engaged her attention, and appealed to her good sense. This plan, which I perseveringly followed, ultimately produced a happy diversion in her ideas. When there was a marked improvement, I allowed her to go out and visit her friends. These visits sometimes made her melancholy. The persons whom she had seen were lost. These lamentations happened especially when she had passed through the public gardens, and had seen the luxury and brilliant dresses of the company. The city seemed to her the modern Babylon, with all its iniquities. By degrees her ideas

became less melancholy; she went out more frequently, and, when she was out, occupied herself with the affairs of life.

These results were not obtained without alternations from better to worse. Thus Mademoiselle Claire, after having been lively, would again become melancholy, and refuse to go out. Her amendment was especially characterized by the desire which she showed of being employed. She commenced working for several hours in the day. Her cries occurred at longer intervals; she no longer avoided society, and would enter into conversation for a considerable time.

Two months after her admission she had a relapse; she was constantly in tears, groaned, and declared the devil was going to take her away, because she had received the communion while labouring under a mortal sin. Nevertheless, she continued to improve, and we watched with the greatest interest this struggle between the reason and insanity, but with every hope that the first would be triumphant.

Mademoiselle Claire was at this time in a state indicating that the false idea was shaken to its foundation. She smiled when we joked her about it, and she determined to go to church; but when she arrived at the entrance she declared she could not pass in, for she felt as if fastened to the spot; and as no reasonings could induce her to enter, she returned. By degrees she became more and more tranquil, applied herself to needlework, and now frequently visited her friends and relations.

At the end of four months Mademoiselle Claire was able to write and work, and in two months more this lady's convalescence had so far advanced, that I persuaded her to leave, there being no longer any doubt of her getting well. Mademoiselle Claire offered some objections; she was much excited on

the morning of her departure, and was fearful her disease would return. When she had passed the door and had entered the carriage, she felt better and seemed more happy.

We subsequently watched with the greatest interest the mental condition of Mademoiselle Claire. Her letters informed us that she had been to church, and that she felt quite well. Five years after her health continued perfectly good.

This case, which we have selected from several others, is sufficient to enable the reader to appreciate our method of treatment. With the exception of some baths and a blister, no use was made of physical agents; but I am fully convinced that the moral treatment, which I followed with perseverance for several months, powerfully contributed to the restoration of the reason.

An unforeseen event, the sudden comparison of what actually exists with the belief of the patient, is sufficient, under some circumstances, to destroy the hallucinations.

The governor whose case is detailed at page 73, exclaimed, on seeing the Cossacks in the Jardin des Plantes, "*Enough—I am cured!*" Another patient of Esquirol awaited the coming of the Messiah. After a long conversation, she made a written agreement with her medical man, in which she engaged to admit she was insane if the Messiah did not come on the 25th of March. On the day fixed the Messiah did not appear. The patient performed her promise with a good grace, returned to her ordinary habits, and the restoration of her reason was completed in a very short time.

Example 133. A lady affected with melancholia after her lying-in, began, after a long struggle between sanity and insanity, to believe she had been guilty of crimes for which she was to be publicly executed,

that her infamy had occasioned the death of her husband, and that his spirit haunted her. It was her custom every evening to fix herself at the window, and to gaze on a white post, which seemed to her to be the ghost of her husband. Several weeks having passed without change or amendment, her husband thought it would be better that he should see her; for, although he had been told that her removal from home was essential to her recovery, he reasonably imagined that the best way of proving himself to be alive was to show himself. He was told that, even if he did show himself, his wife might persist in believing him to be a ghost; but he was obstinate, and the medical attendants gave way to him. The effect, as afterwards stated by the husband, was very striking.

“As soon as I entered the drawing-room where she usually spent the day, she ran into a corner, hid her face in her handkerchief, then turned round, looked me in the face, one moment appearing delighted that I was alive, but immediately afterwards assumed a hideous expression of countenance, and screamed out that I was dead and come to haunt her. This was exactly what Dr. —— had anticipated, and for some minutes I thought all was lost.

“Finding that persuasion and argument only irritated and confirmed her in her belief, I desisted, and tried to draw off her attention to other subjects. It was some time since she had either seen me or the children. I put her arm under mine, took her into the garden, and began to relate what had occurred to me and them since we parted. This excited her attention; she soon became interested, and I entered with the utmost minuteness and circumstantiality into the affairs of the nursery, her home, and her friends. I now felt that I was gaining ground; and when I thought I had complete possession of her

mind, I ventured to ask her, in a joking manner, whether I was not very communicative for a ghost. She laughed. I immediately drew her from the subject, and again engaged her attention with her children and friends. The plan succeeded beyond my hope. I dined, spent the evening with her, and left her at night perfectly herself again."

This happy result was permanent; and whatever general objections may be made to such trials, it is impossible not to be deeply impressed with the fact that they sometimes succeed.*

The method of M. Leuret must necessarily be noticed here; for, although we have already pointed out its principal features, we consider that an example taken from his work is necessary to make it thoroughly understood.

Example 134. A., aged forty-two, a carpenter, had drunk freely and was of an impatient and excitable disposition. He was brought to the Bicêtre, 18th June, 1839, suffering from various hallucinations. He was treated by the application of cuppings to the neck, baths, with affusions, foot-baths, and lemonade. Afterwards he was ordered to work, but this he obstinately declined doing. The douche was given to him several times, and he promised he would work, but failed to do so.

On the 12th of September, M. Leuret, who was now in attendance, questioned A. as to whether he intended to work. This he refused to do.

A. was immediately conducted to the bath, and placed under the douche. M. Leuret then interrogated him, and desired him to relate what had happened to him since he had been in the Bicêtre.

After having listened for some time to all the statements of A., M. Leuret spoke to him as follows:—

"Now, A., I am going to tell you what I think of

* Conolly: *Opus cit.* p. 402. We witnessed a precisely similar case in the establishment of M. Esquirol.

all you have told me: there is not a word of truth in anything you have mentioned; all you have been telling me is sheer nonsense, and it is because you are insane you have been placed in the Bicêtre."

Here A. replied—

"Monsieur Leuret, I am not insane; I cannot help seeing the persons who are under my bed and in the subterranean passages, because they are there. You maintain that all I have been saying is nonsense: I wish it was so, but I know what I see and hear. After what you have said, is there, then, no hope of my getting out of this place?"

"You will go out, but on one condition. Listen to what I am going to tell you. You will only go out when you are no longer insane, and this is what you must do in order to show you are not so. You must no longer look at the sun or the stars; you must not imagine that there are subterranean passages beneath your bed, because there are none; you must not believe in the voices which come from these passages, because there are neither voices nor persons speaking in these passages, nor do they exist. In addition to this, you must never refuse to work, whatever may be the kind of labour you are ordered to do. If you wish me to be satisfied with you, you must be obedient, because all that I require of you is perfectly reasonable. Will you promise me that you will not think any more of your follies? Will you promise me not to speak of them again?"

"If you wish me to speak no more about these things, because you say they are follies, I will not speak of them."

"Promise me you will think of them no more."

The patient had some difficulty in deciding on this point, but being strongly urged, replied—

"No, sir, I will not think of them."

"Promise me you will work every day, when you are desired."

The patient hesitated, and answered reluctantly.

"Since you have several times been silent on this point, and as I cannot depend upon your promises, you will have the douche, and I shall continue to give it you every day until you come and ask me to allow you to work, and until you admit, of your own accord, that all you have said is mere nonsense."

The douche was given; it became extremely distressing to him, and he soon gave in.

"You wish me to work; I will do so. You wish me not to think about what I have told you, because it is all imaginary; I will not do so. If anybody asks me about those things, I will say, 'They were not true, they were follies which I had got into my head.'"

"Will you go and work to-day?"—"Since you compel me, I must go."

"Do you go willingly?"—"I will go, because you compel me."

"You ought to say, that you perceive it is to your advantage to go and work. Will you go willingly, yes or no?" (Hesitated—the douche.) After a short interval: "Yes, sir, all I have said to you is nonsense; I will go and work."

"Have you been insane?"—"No, I have not been insane."

"Have you not been insane?"—"At least I believe not." (Douche.)

"Have you been insane?"—"Am I mad because I have had imaginations, because I have seen and heard?"

"Yes."—"Well then, sir, it was insanity. There were neither the men, the women, nor the companions I spoke of, because they originated in insanity."

"When you imagine you hear anything of this kind, what do you say?"—"I say that it is nonsense, and I will not listen to it."

"I wish you would come to-morrow and thank me for having rid you of these insane ideas."—"I promise you I will work, and thank you for having relieved me of my ideas."

"I wish you would go and work to-day."—"I promise you I will go."

On the evening of the same day, A. received a douche for not having gone to work during the day.

September 13. This morning, A. went to M. Leuret and thanked him for having freed him from his insane ideas. He awaited the hour of work in order that he might be allowed to go out. Since yesterday, he has neither seen nor heard anything.

September 14. A. laughs at his previous notions. M. Leuret tried to entrap him, but A. always eluded these attempts, remaining convinced that his ideas had been erroneous. For several days M. Leuret renewed these attempts; but always with the same result.

September 25. There can be no doubt that A. is effectually cured. This man, previous to the last mode of treatment, was thin and melancholy, now he is stout and looks happy. He sleeps tolerably well. He is on good terms with everybody. *He had believed he saw, he had believed he heard*; such were the terms in which he expressed himself, when questioned about his hallucinations. A. requests to be allowed to go out; this is granted him on October 3rd—that is to say, twenty days after the long interview of September 12.

"The cure of A.," says M. Leuret, "is undoubtedly owing, first, to the douche, and next to the pains which I took to make him speak upon all the subjects of his delirium, and to compel him to answer me rationally. It is necessary not to appear satisfied until there is, or appears to be, no reservation in what the patient says. If I had been content with A.'s evasive

answers, the patient would have dissimulated, and probably I should never have succeeded. I did not humour his self-esteem ; I required him to pronounce the name of madman, in order, if possible, to render the idea of insanity inseparable from that of his disease, giving to this its proper name, so that he might reject it.

“I often lay traps for those lunatics who seem reasonable after the douche ; I return to them, pretend to regret the objections I had made to them, and the pain I had caused them ; if they give way, I then point out to them how they have failed, so that they may be constantly on their guard. Since, however, my object in this kind of contest is not to punish, but to cure, it must be fully understood that I take care that these stratagems are strictly proportioned to the intelligence of the patients upon whom I use them.”*

This interesting case, of which we have given the most important particulars, seems to us a strong argument in favour of the opinion we have previously expressed, as to the difficulty of applying indiscriminately the treatment of M. Leuret to the cases which occur in private asylums. Educated persons, who have been accustomed to reflect, to compare, and to have their wishes fulfilled, will not so readily give up the ideas which possess them. Serious consequences might result from telling them they were mad, especially if it was attempted to compel them to admit the fact. Three years ago we were consulted by a clergyman, whose mania consisted in believing he was a bishop. While under the douche he seemed to recognise his error, and was permitted to leave the Bicêtre. These were his own words : “I was convinced I was in error, because there was no other

* Leuret ; *Du Traitement Moral de la Folie*, p. 186, 1 vol. in-8. Paris, 1840.

means of escaping from the punishment of the douche, and my protestations were useless in a place where the medical man is all-powerful. The receiving of the douche in no way convinced me that what I said was not true." In our own practice we have had recourse to intimidation, and behind our backs the patients would say, "We give way because there is nothing else to be done against violence, but we are fully convinced of the truth of our ideas."

We will only make one more observation, which is, that it is not always without danger that we can force a patient to recognise his error.

Example 135. A man, named Vincent, imagined he was so tall that it was impossible for him to pass out of the door of his apartment; his medical man recommended that force should be used. The recommendation was followed, but it was attended with a fatal result; for, in passing through the doorway, Vincent cried out that they were lacerating him and breaking his bones. The impression was so strong that he died some days after, reproaching his attendants with having been his murderers.*

It is, therefore, a fact, which is now added to science, that hallucinations may be treated with success. So far our opinion is in accordance with that of M. Leuret, but we differ as to its mode of execution. We do not consider that the treatment of hallucinations should be confined to the employment of moral means; sometimes it is necessary to have recourse to physical agents, sometimes to moral influences, and sometimes to a combination of both these means. By the employment of this mixed treatment, in accordance with the etiology and symptomatology of hallucinations, we shall obtain a number of permanent cures, which may not have the brilliant appearance of

* Marcus Donatus : *Hist. Med.*, Var. lib. ii. cap. 1.

those effected by the method of M. Leuret, but which will at least have the advantage of not wounding the sensibilities of the patient.

In our previous examination we have divided the hallucinations into several classes. It is evident that the treatment we have now pointed out will require to be modified in accordance with the circumstances under which the hallucinations are developed, and the special diseases with which they are associated. Lastly, there are many cases which will require a different plan to be pursued.

CHAPTER XIV.

HALLUCINATIONS IN RELATION TO MEDICAL
JURISPRUDENCE.

A FATAL destiny seems to pursue the hallucinated; if he escapes the asylums for the insane, he is thrown into prison. Such is the nature of his disease, that he is looked upon either as a criminal or a lunatic.

How often have we known men accused of vagrancy, of theft, of unnatural crimes, of murder, who were unfortunate persons who had yielded to the suggestions of a hallucination and of insanity.*

Only a short time back the *Gazette des Tribunaux* gave the following account of the misfortunes of an unhappy lunatic detained by the police as a vagrant.

“In the course of the last week, a man about forty years of age, whose name is Auguste Victor Chevillard, was brought before the police court, charged with vagrancy. The incoherence of his replies, his melancholy appearance, and his vacant look, induced the court to believe that he was not in his right mind, and Dr. Brierre de Boismont was directed by the president to ascertain the state of his mind, and report upon it to the court.

“At the sitting of to-day Dr. Brierre de Boismont made the following report:—I visited Chevillard in prison, and had a long conversation with him. I asked him what was the cause of his misfortunes and of his vagrant condition? At this question his eyes became animated, and his voice trembled, his demean-

* We protest against a too extended application of the word *monomania*. There can be no doubt it has often protected true criminals with the shield of insanity.

nour was abrupt and excited, and he said, "My enemies pursue me everywhere; they have ruined me, and they have now thrown me into prison."—"Who are these enemies of whom you speak?" "I do not see them, but I hear them; they speak to me, they whisper in my ears, they want to deprive me of what I have still left; they shall not have it, even when I die, for I will swallow it with my last breath. Although I am as you see me, I am richer than the Emperor of China or the King of Mogador; I possess the clue to inexhaustible treasures; I can enrich whom I please without being any the poorer for it."

"I pretended," says M. de Boismont, "to believe the hallucinations of the unhappy man, and asked him where these treasures were." "They are in Prussia," he confidently replied; "but I have never been there; I have been much further—as far as Calcutta, but never in Prussia. I wanted 2000 francs to make the journey, and the necessary diggings, but my enemies have hindered me from getting them." "Do you think your enemies can penetrate even into your prison? If it is so, I will inform the governor, and he will take means to prevent them from disturbing you." "It would be useless—they would pass through the walls."

"On leaving the prison," continues M. de Boismont, "I went to the Bicêtre, and found that Chevillard had been confined there several times between 1830 and 1843. At one time his insanity was attended with great excitement, at another with melancholy, and once he was placed there for attempting his life. I visited him again yesterday, and he still continues under the same delusions. After a long course of treatment, he may perhaps become quieter; but he can never be left to his own guidance; the best thing that can be done is to send him to the Bicêtre."

"At these words Chevillard, who pretended not to

have heard a single word during the doctor's statement, said, 'I will not go to the Bicêtre; it is an inquisition, it is a secret tribunal; they all say I am mad. Well! there, then, for the incredulous.' Saying which, he handed a piece of paper to the clerk of the court, written on both sides. On one side were these words:—

" '9th November, 1844.—Whatever opinion may be entertained of me, I promise the person who can place at my disposal from 4000 to 5000 francs, to procure him a happy position in life—a pleasant and agreeable existence, by securing him an income of 100 to 200 francs a day.'

" On the other side:—

" 'The person who can only dispose of from 2000 to 3000 francs could easily, and without any risk, have an income of from 800 to 1000 francs a month.

" 'Whoever sees this, let him believe it!!!

" 'CHEVILLARD.

" 'Rue Saint-Jacques la Boucherie No. 14,
" 'à Paris (Affranchir).'

" The court acquitted Chevillard on the prosecution, and desired him to be placed at the disposal of the administrative authorities."*

How could it be otherwise? This man, who is convinced that he is surrounded by enemies, whom he perceives before him, and hears threatening him, will endeavour to injure them, to pursue them, to strike them, and to kill them; and should he through an illusion convert the persons of the assistants into those of his pretended enemies, the most disastrous results might ensue from this error.

These waking dreams may cause the most frightful calamities.

Example 136. Madame X., a Frenchwoman, aged

* *Gazette des Tribunaux.* Decembre, 1844.

thirty-two, married, with a pretty little girl eighteen months old, resided at Brussels.

The husband was a teacher in a school at Tirlemont. The wife, whose religious opinions had for some time been very exalted, and were at times converted into hallucinations, was attacked during the night with a fit of homicidal monomania. She imagined she saw angels, who commanded her to kill her child that it might become theirs; her husband also appeared to her with a wreath of white roses on his head; he was wounded, and held the murderous weapons in his hand. He informed his wife that he had killed himself in order to enter paradise, and invited her to kill her infant and herself that they might join him in his happy abode. The miserable woman soon carried out the suggestions of her disordered intellect. She suffocated her infant with her own hands; she then endeavoured to stab herself under the left breast with a small pocket-knife; but the pain it caused her, and the instinct of self-preservation opposing themselves to the monomania, she abandoned the attempt. She then laid herself down by the body of her child, trusting that God would speedily take her to Him, and that she should be re-united to her child. In the morning she was found in this miserable condition, and conveyed to the hospital of Saint-Jean.

These examples, selected from many others, will serve to introduce us to the study of hallucinations in relation to medical jurisprudence and our civil institutions.

The importance of this inquiry might already have been inferred from the history which has been given of particular cases. We are beginning, in the present day, to be aware that there are certain extravagant actions, hitherto inscribed amongst the annals of crime, which ought to be referred to insanity, and especially to hallucinations. Some of the insane

destroy themselves in order to escape the vision which pursues them; others rob because a voice tells them that the thing they steal is their own. Some set fire to places; a great many will insult, provoke, strike, or even kill people.

A corpse is found in an obscure place, bearing the marks of a violent death. The first idea which comes into the mind is, that a crime has been committed; but it may be the result of suicide, and the man's miserable end may have been caused by a false sensation. A clerk perpetually imagined that he saw the gendarmes around him ready to seize him and conduct him to the scaffold. Wishing to save his wife from disgrace, he remained a whole night, while she slept, with a razor over her neck. Fortunately his ideas took another direction, and he threw away the instrument of death. The next morning, tormented by the sight of his persecutors, and unable to bear it any longer, he drowned himself in a water-butt.

If in this case the man had cut his wife's throat, and afterwards drowned himself, the fearful tragedy might have been attributed to a very different cause from the real motive.

Suicide often takes place in maniacal delirium, and in the acute delirium which accompanies fevers. When it is possible to trace these catastrophes to their source, they are constantly found to have been the result of hallucinations and illusions which have produced great alarm, and are then, with respect to the motives, less acts of suicide than attempts—originating in the feeling of self-preservation—to escape from imaginary dangers. "I remember a patient," says Marc, "attacked with typhus, who would have thrown himself out of the window if he had not been prevented. He fully remembered, when his delirium had ceased, that he fancied he was pur-

sued by a horrible phantom, from which he was endeavouring to escape.”*

Hallucinations frequently give rise to attacks on other persons. Sorrowful ideas, melancholy, and fear, especially contribute to the production of these acts. Nothing is more common than to be consulted for lunatics who believe they are persecuted, and that there are persons who wish to poison or assassinate them. To escape from these annoyances, some seek solitude, others are continually moving about from place to place, and endeavour in every possible way to conceal their movements; others, of a more determined character, face their pretended enemies, provoke them to fight, and there can be no doubt that unfortunate persons have fallen beneath the swords of these hallucinated individuals during their paroxysms.

Example 137. “In 1831,” says M. Gauthier, “I was going to Lyon à Saint-Amour, There were four of us in the carriage; a clergyman and myself occupied the coupé, an officer and another person in the interior. This officer had been expelled his regiment, and sent to Strasbourg. He was perfectly quiet when he entered the carriage; but we had hardly gone half a league when he uttered the most frightful cries. He declared he was insulted, and wished to know the reason of it. He hastily mounted to the roof of the diligence, where he thought he heard the voice of a person named Pouzet, with whom he had quarrelled in the regiment. He sought for this person everywhere. Not being able to find him, he re-entered the diligence in the same state of excitement. He continued to hear the voice of the person who insulted him, and who told him he had been cashiered. He became enraged, and determined to

* Marc : *De la Folie considérée dans les Rapports avec les Questions Médico-judiciaires*, vol. ii. p. 156. 2 vols. in-8. Paris, 1840.

fight him. When we arrived at Meximieux, and while the horses were being changed, the unfortunate man got out of the carriage, and, drawing his sword, cried out, 'Pouzet, come out of your hiding-place; come and fight; these gentlemen will be our witnesses. If you don't show yourself, and I assassinate you, it will be the result of your cowardice.' The same kind of excitement continued until we arrived at Lons-le-Saulnier, when he was taken to the hospital."*

An illusion is frequently combined with the hallucination, and the lunatic sees an enemy in every person he meets. To escape from his torments, sometimes he destroys himself; but at other times he lays plans of vengeance, and will kill or wound the first person he may chance to meet, and who, according to his expression, pays for the others. Sometimes he conceives a hatred for the person he is most intimate with, and in this case his conduct is liable to impose upon the superficial thinker, who regards it as an act of vengeance.

Numerous examples prove that these hallucinated lunatics are generally very dangerous. A case of this kind which attracted considerable attention, was that of the crew of the *Sévère*, which was tried at Bourbon. An additional source of interest arose from the circumstance that, after the vessel had arrived in the colony, the captain, M. L., exhibited evident symptoms of insanity; without any reasonable or known motives, he had twice fired a pistol at a peaceable citizen. The report of three medical men had pronounced him to be attacked with homicidal monomania.

The following are the facts as stated in the indictment for the prosecution.

* Bottex : *Opus cit.*

Example 138. During his residence at Cette, Captain L. imagined he heard insults and threats used towards him, which led him to keep watch during the night on the deck of his vessel, carbine in hand.

The vessel put to sea for the purpose of going to Bourbon. In the course of the voyage a great many disturbances occurred on board. On several occasions the captain severely beat some of the crew. In their evidence the accused brought many charges against the captain. They stated that the captain looked at them in a very sinister manner, that he often talked to himself, and declared that he heard taunts and insults, which no one had really offered, and that one day he held a pistol to the throat of the cabin-boy.

The captain on his side complained he was constantly the object of annoyances. He said that during his confinement he had been daily insulted and his feelings outraged, without however specifying any particular instance.

The court naturally asked the captain some questions connected with other subjects. When called upon to state what had induced him only lately to fire his pistol twice at a person he scarcely knew, he stated, in the most serious manner, that for some time past he had distinctly heard the voice of his wife—the prosecution took place at Bourbon, and his wife was in France—calling to him from the bottom of his cabin for assistance; that when he had spoken to the police to aid him in his search, they would not listen to him; that he had threatened these men for neglecting their duties; after he had fired at the person who had provoked him, and he was taken to the hospital, they had endeavoured to poison him.

The court by its verdict unanimously acquitted the crew.*

* *Le Droit, Bulletin des Tribunaux*, 21 Février, 1844. Cour d'Assises de l'Ile Bourbon.

Much has been said on the serious blow this verdict was likely to give to the question of discipline, but every man acquainted with such matters must be aware that the safety of the crew of this vessel and of every other was equally in danger from such a monomaniac.*

Example 139. T. D. was accused of having killed his wife on the night of the 3rd of May, 1828. He had had an uncle on his mother's side who had been deranged. His mind was feebly developed, but still he had profited by the education which had been given him. His conduct had always been regular. He had been married for some years, and lived happily with his wife.

The mayor of his district, on the occasion of the *fête* of St. Charles, 1827, having given an entertainment to the firemen of the town, D. was joked by his companions, and being also probably excited by wine, he drew his sword, and attacked the drummer of the firemen, causing a great disturbance. After this event, D., who had been previously of a social disposition, became melancholy.

One night, towards the end of the December following, D. started up from his sleep, and complained of being ill. The medical man who was called in found him suffering from gastric derangement and delirium; in his subsequent deposition, he stated that D. rejected his services, and frequently declared he was in league with his father and his wife to kill him.

From that time D.'s character and conduct underwent a change; he became sombre, suspicious, irritable, and passionate; he ceased to attend his church, neglected his work in the fields, and took to drinking; he suspected his wife of being untrue to him;

* Brierre de Boismont: *Observations Médico-legales sur les Monomanes tristes, hallucinés.*—*Gazette des Hôpitaux Civils et Militaires*, 10 Octobre, 1843.

he avoided his former acquaintances, went but little from home, and often expressed his apprehensions that there were persons who sought his life. D. was convinced that a certain Robert, whom he had often named before and after the 3rd of May, 1828, was at the head of the plots which were formed against him. His former companions, his friends, his father, his wife, were each in turn regarded by him as enemies; on every other subject D. reasoned correctly. In one of the paroxysms of his disease, during which his delirium was increased, he attempted suicide by swallowing some sulphuric acid, in order, as he said, to escape from his torments and his enemies. This attempt at suicide occurred in the spring of 1827. The medical men pronounced D. to be attacked with insanity, which they termed melancholia with delirium.

On the 3rd of May, 1828, D. passed the evening up to nine o'clock with his wife and a third person. Nothing occurred to indicate the disturbance or restlessness of an unhappy being about to commit a double crime—his wife was with child. He embraced his wife, whom he invited to sup and sleep with him.

The next day D.'s wife was found dead in her bed; a table-napkin was laid over the body, and a cross placed upon it. Her husband had disappeared, taking with him his father's horse. The clothes which he had worn before he went to bed were found hid in a cellar, stained with blood. Nine days after he was arrested, when the following facts were learned from himself and other witnesses.

After D. had killed his wife, while she was asleep, with a mallet, which he had taken out of the courtyard, he got a napkin out of a closet, spread it over the body, and placed a cross, which was on the chimney-piece, on the top of it. He then washed

his hands, changed and concealed his clothes, which were covered with blood, provided himself with some money, and taking his father's horse, closed the door of the house, hid the key, and fled into the country, taking care to avoid those roads which were most frequented. He stopped at an inn, where he ate largely and drank two bottles of wine; he then departed, leaving behind him such things as would lead to his being recognised, and did not return. For nine days he succeeded in concealing himself, and was not arrested until the 11th of May, after saying and doing things which served to betray him.

When D. was taken, several letters were found on him which he had written during his flight. Two of these letters were addressed to the king. Others were intended for two of his former friends, to whom he gave an account of the murder which he had committed, and requested them to procure him a foreign passport under a feigned name.

At his examination D. related all the details of the murder, the precautions he had taken not to be arrested, but he prevaricated as to the motives which had induced him to kill his wife. Sometimes he pretended he was under the influence of wine; sometimes that he was in a passion, because his wife had refused him money; at other times he declared he was enraged and irritated at the bad advice which had been given to his wife, who, in other respects, was a good woman; lastly, he declared it was his enemies who had urged him on to it, in order to ruin him. He particularly accused Robert.

Whilst in prison D. wrote several times to his father, to the magistrates, to his medical man, M. Richard, and others. All his letters were alike in the incoherence of the thoughts, in the repetition of the same ideas, and in what they contained,

either excusing his own conduct or accusing his enemies. These letters showed that the unhappy man had no moral consciousness of the double crime he had committed, or of the penalty which he might undergo for it.

In consequence of the state of the criminal's mind, the public prosecutor declined to proceed against him. The court, however, were of opinion that the evidence did not sufficiently prove the insanity of D. at the time the crime was committed, and a writ was therefore issued, charging D. with the murder of his wife. He was then removed to Paris, and placed in the Bicêtre, in order that he might be under medical surveillance.

During the first weeks of his residence at the Bicêtre, D. lived by himself, took no exercise, refused to speak, and appeared in a state of stupor. He had frequent and long fits of crying, especially when questioned on the subject of the murder, and as to his motives for committing it, &c. At those times his countenance became flushed, he would cry and accuse his enemies, particularly Robert, of having led him into this criminal act. He spoke of the murder as if it was a matter he had had nothing to do with, and of which some other person had been guilty; he demanded his liberty, saying it had not been his fault. He also wrote several letters similar to those he had written previous to his residence in the Bicêtre. In other respects, D.'s actions, and the little he said, gave no indications of insanity.

When he had been in the hospital for some months, he became more communicative, took more exercise, conversed voluntarily with the attendants and the other inmates. His fits of crying were less frequent, unless he was questioned as to the cause of his detention in the hospital. He would then make replies whose subtilty showed he was quite aware of his

legal position. He engaged in manual occupations, and had learnt to make thread purses.

On April 14th, 1829, a marked change was observed in D.; he seemed more restless and disturbed.* It was thought he had hallucinations of hearing. He complained that the inmates of the hospital said disagreeable things to him in passing; he expressed himself discontented with some of the lunatics, with whom he had had discussions, but never any disputes or quarrels.

On April 16th, he requested to be placed in close confinement, and of his own accord gave the medical man a needle, with which he made the purses, saying, "*I will not injure any one.*"

On April 18th D. went to bed, the attendants not having noticed that he had been more disturbed than on the previous days. In the course of the night he made an excuse to leave the dormitory in which he slept; he then went and obtained a broomstick, with which he struck the lunatic who was sleeping in the sixth bed from his own. The man who was sleeping next the person he had struck was awake by the noise, and called out for help. D. was satisfied with striking the latter so as to make him retreat beneath his bed-clothes, and then continued his attack on the person he had struck first. The attendants hastened to save him from D., who allowed them to put him on a strait-jacket, wept, and repented of what he had done, accusing other persons of having compelled him to the act, and declaring that *he had heard voices*, which told him to avenge himself; he added, it was fortunate they had restrained him, for he had intended to serve two or three others in the same way.

* A sudden change in the habits of the lunatic is of great importance. Whenever we have observed this in the persons in our establishment, the individual has afterwards attempted to commit suicide, to escape, &c.

After this second murder, D. appeared quiet, slept tolerably, ate well, made no attempt to free himself from the strait-waistcoat, but often cried, especially when reminded of his conduct. It was observed that after this outbreak he seemed afraid he would be punished as a criminal.

Such are the facts of the case. These facts may be arranged into two series: the one would induce us to believe that D. was in possession of his reason when he murdered his wife, and that when he took to flight he was conscious he had committed a crime; the other seemed to prove that he was insane when he killed his wife, and that even when he fled he had no distinct idea of the position in which the event had placed him.

First Order of Facts.—On May 3rd, 1828, D. had shown no symptoms of insanity or of irritation; he went quietly to bed with his wife. These circumstances were noticed by the witness who passed the evening of May 3rd with him and his victim. After the murder, D. took precautions to avoid the pursuit of justice. These precautions were such as implied that he was conscious of the crime he had committed, and was aware of the penalties to which it had exposed him. During the different examinations to which he was subjected, he appeared to be in the possession of his reason; it was the same after his admission into the hospital of the Bicêtre—at least his conversation and his actions were not like those of the insane generally. His numerous letters showed he was not altogether wanting in intellect when he wrote them.

Second Order of Facts.—D. has had a maternal uncle who was insane, and he was consequently predisposed to insanity. He had never shown any evil inclinations; his conduct had been regular up to the end of 1826, when his habits and conduct suddenly became

changed. After that time he frequently gave indications of insanity. The disorder of his mind is proved by certificates from three medical men who had attended him, and also by public opinion. D. was a monomaniac; he believed he was surrounded by enemies, who wished to injure and destroy him. He was convinced that his friends, his father, and his wife plotted against him. His insanity diminished and increased from time to time.

In the spring of 1827, he attempted suicide, in order to escape the plots of his pretended enemies. In the spring of 1828, after having embraced his wife and taken her home with him, without any provocation, without anger, but waking up from some distressing dream, harassed by imaginary fears—and let it be borne in mind that at the commencement of his illness D. also started up from his sleep—his reason wandered. D. saw in his wife an enemy from whom he must deliver himself, and he struck the unfortunate woman in her sleep, not with any instrument which was close at hand, but with a mallet which he went into the court-yard to look for. Far from immediately betaking himself to flight, D. deliberately goes to a closet, takes out a cloth, with which he covers the body, and places a cross upon it. This done, his fury has expended itself, and the sight of the dead body now makes a strong impression on the murderer—his insanity has ceased, his reason has returned, and the miserable man awakens to the consciousness of the horrible act he has committed; he perceives the consequences, he flies, and endeavours to avoid the pursuit of justice.

The same thing happened to D. which has been noticed in a great many other lunatics, who, after a strong physical or moral impression, or who, after accomplishing some design which had been engendered during their delirium, seem suddenly to recover the

use of their reason, and act almost as if they had never been deprived of it. We have sometimes seen lunatics suddenly cured by a strong moral impression.

Although D. took great precautions for his flight, he, nevertheless, left traces behind him by which he might be recognised, a thing which would not have been done by a person who was in his sound mind, or by a criminal. Thus, if he hid his clothes, it was in his own house; if he fled, it was with his father's horse. He left at the inn things which might betray him; he retained letters on his person which condemned him; when he is arrested, he makes no concealment of the particulars of the murder; he gives several reasons for it, which are evidently false. The letters which he writes in the prison and in the hospital bear the impress of a disordered intellect. In the spring of the year following (1829) D. is restless, and seems to have hallucinations; four days later, he goes quietly to bed, and during the night kills a lunatic, not with instruments which are at hand and in the dormitory, but with a stick which he goes in search of, not after a quarrel, a scuffle, or a fit of anger, but while his victim is asleep.

The identity of the period of the year, and of the hour at which the two murders were committed, the selection of the instruments of death, the absence of all passion, of all provocation, the sleeping condition of his victims, the quiet state of the murderer on the evenings of the 3rd of May, 1828, and of the 18th of April, 1829—this identity in all the circumstances, we say, is a proof that D. was led to commit the two murders by the insanity to which he had been a prey since the end of the year 1826, and that when he perpetrated these two acts he was not in the possession of his moral liberty.

We therefore consider that the hereditary predisposition, the conduct of D. during his residence at

the Bicêtre, his being treated as a lunatic previous to the 3rd of May, 1826, the opinion of the medical men who have attended him since that time, the circumstances which accompanied the act laid to his charge, all prove that D. was insane when he committed the murder of which he is accused; that the precautions taken by him on the night of the 3rd of May, 1828, and afterwards, to escape from justice, show that the accused was not in possession of his right mind, and are perfectly consistent with a state of insanity, taking the legal meaning of the word, and not the special interpretation given to it by medical men, who designate this state by the term of monomania.

Given at Paris, 6th July, 1829.

(Signed) Esquirol, Ferrus.

The court therefore acquitted D. of the charge of murder, on the ground of insanity, but ordered him to be confined as a criminal lunatic.

This example, which we have given in detail, because we consider it an excellent model to be followed in all similar cases, affords an additional instance of the dangers which arise from the hallucinations and illusions of monomaniacs attacked by melancholy.

Example 140. On the 25th of November, 1840, Mr. Pearce, the author of several clever medical works, was tried at the Central Criminal Court for shooting at his wife with intent to murder, and acquitted on the ground of insanity. He was shortly afterwards taken to Bethlem Hospital, where he has remained ever since. He entertained the peculiar notion that his wife wished to destroy him, and that she had bribed persons to effect his death in various ways, the principal of which was that his bed was constantly damped or wetted. This idea seems to have haunted

him continually. For some time he refused to leave the gallery in which his cell was situated, and go into the airing-ground; in order, as it appeared, that he might watch his cell door to prevent anything "villanous" being done.

In a letter addressed to the governors of the hospital, Pearce argued the point in a very serious and connected manner. "If," said he, in allusion to some of the witnesses, who at various times had stated they felt his bedding and found it dry, "the simple act of placing one's hand upon a damp bed, or even the immediate impression on a man's body when he gets into it, was infallible, how could it occur so frequently that travellers at times are crippled with rheumatism, or lose their lives by remaining all night in damp bedding? If the thing was so easily discoverable, no man of common understanding could be injured by such a proceeding or accident at inns.

"Technically speaking, the matter of which I complain is not a delusion; it is an allegation—a positive charge, susceptible of proof, if proper evidence could be brought to bear upon the fact, not warped or suborned by the man or men in whose power I hourly am. It would be a sad delusion for me to declare my bed was composed of straw instead of flocks, or that I was a prophet, or the Pope, or Sir Astley Cooper. I grant I have no such crotchets. My mind is perfectly sound, calm, and reflective; and I implore you to consider well the distinction between the things which cannot in nature physically be and the things which can physically be. It is a vital one in my sad case.

"It may be told you I have charged persons elsewhere with this atrocity of damping my bed. I have done so. At the private madhouse kept by persons of the name of Stillwell, near Uxbridge, whence I was brought here, my bed was kept almost wet for

three months, and I only saved my life by sleeping on a large trunk, now in the store-room of this hospital, with my daily articles of dress to cover me. Some portion of this time the cold was, by Fahrenheit's scale, eight and ten degrees below freezing point."

He then solicited that a lock might be put on his cell door to protect him from this annoyance, and concluded his letter with the following appeal:—

"I beseech you to commiserate my hard lot. I have had some little claim to the title of gentleman, and have been estimated by persons of some consideration in society. I am now, by a wretched chain of circumstances, in a great prison-hospital, dragged from my children and my home and the comforts of social life, and doomed to herd with desperadoes against the state, the destitute, and the mad."

Mr. Pearce was afterwards introduced, and answered the questions put to him in a very collected manner. After which he went on to state that, since his marriage trip to Boulogne, he had been subjected to the greatest abuse from his present wife, and on one occasion had been struck by her, and insulted by the vilest epithets. He complained that, when first brought to Bethlem Hospital, he had been "chummed" with Oxford, and objected, but had been compelled to associate with that ruffian. He had taught Oxford the French language, and tried to improve his mind. Oxford had conveyed to him matter of great importance relative to the great crime of which he had been guilty, and which he (Mr. Pearce) thought of sufficient importance to be communicated to the Secretary of State, and accordingly he had written a letter in Latin, communicating all the circumstances. It had, however, been taken from him, and he did not know whether it had ever been sent to Downing-street. He wished to show how Oxford boasted of having cajoled Sir A. Morrison and Dr. Monro into a

belief that he was insane, and how he sent for such books as *Jack the Giant-Killer* in order to make the jury let him off on the ground of insanity. This was what he (Mr. Pearce) wished to tell the Secretary of State, and now the letter was used against him.

After some further remarks, Mr. Pearce was questioned by the jury, and persisted in the statement that his bed was damped, that deleterious drugs were applied to his clothes, and that a conspiracy existed against him. He produced from under his clothes a small packet, which he said contained portions of the shirt of which mention had been made, and a snuff-box, in which he stated he had kept parts of the shirt, and which he "demanded" to have submitted to the test of Professor Faraday or some other eminent chemist. He announced himself to be grand-nephew of Zachariah Pearce, Bishop of Rochester, and translator of Longinus, and prayed, in conclusion, the jury to relieve him from the situation in which he was placed.

The jury returned a verdict to the effect "that Mr. Pearce was of unsound mind, and that he had been so from the 16th of October, 1840."*

But that we are unwilling to multiply these examples, we might relate the history of MacNaughten, the assassin of Mr. Drummond, who saw strange figures about him, and believed he was surrounded by evil-disposed persons, who mocked him.†

It is probable that the great political assassinations have been committed by persons labouring under hallucinations, and that, in most instances, the insensibility of these individuals under their sufferings has arisen from the diseased state of their minds, and from the absence of feeling, which is so frequent in the melancholy monomaniac.

* *Britannia* newspaper, p. 811. Dec. 23rd, 1843.

† MacNaughten afterwards became imbecile.

M. Bazin, in his *Histoire de la Fronde*, relates that Ravallac, in his examinations, stated that, some days before the commission of his crime, his feet exhaled the odour of sulphur and of burning, which proved to him that heretics were deserving of purgatory. On another occasion he felt some object leap upon him. Several days before his crime he saw figures in the air. Lastly, he added that in a certain town he saw the head of a Moor on a statue, and that, having requested an artist to give it to him, he found this same head in the artist's studio, which made him conclude that Henry IV. was as black as the devil, that he could not cleanse himself from his sins, and that he would be eternally damned.

Historical documents prove that Jacques Clement must also be classed amongst the hallucinated insane.

"One night, when he was in bed, God sent his angel to him in a vision; he came to this fanatic in the midst of a great light, and showing him a naked sword, said, 'Brother Jacques, I am the messenger of the Almighty, and have come to tell you that through you the tyrant of France must be put to death. Think, then, and prepare yourself, for the crown of martyrdom awaits you.' This said, the vision disappeared, and left him dreaming of these prophetic words. In the morning brother Jacques recalled the preceding apparition, and, feeling doubtful as to what he ought to do, addressed himself to an intimate friend—the father Bourgoing, the prior of his convent, a scientific man, and one well versed in the Scriptures. To this person he freely related his vision, and demanded of him if to kill a king who had neither faith nor religion was a thing that was agreeable to God."*

* See *Discours Veritable, fait par un Jacobin sur la Mort du Roy Henry III.* This piece was printed at Troyes in 1589: it is to be found in *La Journal de Henri III.* vol. iii. p. 455. Par Pierre de l'Estoile. La Haye, in-12.

It is sad to think that many persons have fallen victims to similar fanatics.

The young German who intended to assassinate Napoleon at Schönbrunn also had visions. He saw the guardian genius of Germany, who commanded him to deliver his country.

The resolutions and actions to which the individuals are led by the hallucinations sometimes occur all at once. Obscurity, night-time, and particularly sleep, seem frequently to have favoured this instantaneous action. In some circumstances no delirium has preceded the criminal act.

Example 141. On January 1st, 1843, a young man requested to be accommodated for the night at an inn near Lyons. The innkeeper, who waited at supper, accepted a glass of wine from his guest, and afterwards conducted him to his bedroom. There was nothing in the manner of the traveller to attract attention, or which indicated any evil intention.

Two hours after, about ten o'clock at night, the innkeeper, hearing a noise in the room where the stranger was sleeping, hastened with a light to inquire into the cause of it. He had hardly entered the room when the traveller threw himself upon him, and struck him with a pair of tailor's scissors. At the cries of the innkeeper persons hastened to his assistance, and with difficulty disarmed the murderer. Fortunately he had not inflicted any serious wounds.

When questioned as to the motive of his crime, he replied: "I was aware that a plan had been laid in the house to assassinate me, and I determined to sell my life as dearly as possible."

This man's name was Alphonse Terry, a working tailor travelling in search of work: he was twenty-eight years of age. During his imprisonment he was perfectly calm, and his conversations with his keepers and his companions evinced no indications

of insanity. The following are the answers he gave to the questions which were put to him at his trial:—

Q. Why did you ill-use the master of the inn at Bully?

A. While I was at supper the innkeeper took a large knife, and entered a recess in the room, and came out saying, "So much for one of them." Another man entered a similar recess at the bottom of the staircase and killed a second person. The innkeeper then offered me a glass of red wine, which I accepted; there were also some women present, to whom he gave white wine. I went to bed. Being then in my chamber, which was above the common room of the inn, I heard them lay a plan to assassinate me, and I determined to sell my life dearly. I placed myself near the door with the scissors in my hand, and when he entered the room, I defended myself.

Q. What did you hear which induced you to think it was intended to assassinate you?

A. They knew I had seen them assassinate the other two travellers, and I heard them deliberating together; one said, "He saw them assassinated;" the other replied, "He saw nothing, you must leave him alone;" the first repeated, "I tell you he did see it; after all, he must be assassinated, it is safer." One said, "Go up;" the other replied, "Do you go up."

In the course of all his examinations this man evinced excellent sense and intelligence. He repeated again all he had *seen, heard, and felt* in the inn at Bully. His statement was always that of a man who was thoroughly convinced, and was glad to think he had escaped so imminent a danger.

One cannot help trembling at the perilous position of the accused, and the impossibility of exculpating him in a court of justice, if it had so happened he had had any cause of hatred against the

innkeeper, or if he had disputed with him about his reckoning, or, lastly, if there had been any reason to suppose he intended to commit a robbery.*

The suddenness with which the hallucinations may occur is sufficiently proved by the case we have just quoted, while the records of science could furnish numerous others. So long as the hallucinations only give rise to extravagant conduct they are not noticed, or the person is placed in an asylum. When they have become the cause of crime they should not be judged of hastily; on the contrary, every circumstance which can throw a light upon them should be carefully collected together. There are some hallucinations of this kind, such as homicidal monomania, which manifest themselves all at once, and without being preceded by any mental derangement. A knowledge of the person's antecedents will often provide us with the clue to his insanity. Peculiarities and eccentricities augur badly for the integrity of the reason; these presumptions will become strengthened, if only a single instance of some unaccountable conduct can be proved to have occurred previously. An inquiry into hereditary predisposition under such circumstances is exceedingly useful. The motives for the act, and the replies of the individual ought to be carefully considered. When he states that he has acted in obedience to a voice, that he has been irritated by insults, and that he sought to revenge himself on his persecutors—if his victim was unknown to him, or had been on friendly terms with him—if we can discover no connexion between the alleged motive and the act,—the presumption becomes still stronger. The correspondence should not be overlooked, as it sometimes explains an action which would otherwise appear incomprehensible.

* *Bulletin des Tribunaux*, 20 Janvier, 1843.

If there is any doubt in the case, the patient must be placed under control; and generally, after a longer or shorter detention, undoubted symptoms of insanity will show themselves, and remove all uncertainty.

The hallucinations are not only the cause of suicide and murder, they may also excite the person to theft or incendiarism.

Example 142. Jonathan Martin, who burnt the cathedral at York, declared, in answer to the judge, "Your charge of theft is not in accordance with common sense, and you would do better to say no more about it; I had never any intention of stealing anything; but an angel having commanded me by the will of God to set fire to the church, you had better produce proofs that I alone committed the act, so that no one else may have the honour, or, if you prefer it, may receive the punishment of it." Jonathan Martin was declared a lunatic, and confined in Bedlam, where he still remains.

Example 143. A young girl, named Grabowska, not fifteen years of age, was attacked with nostalgia, and twice committed acts of incendiarism in order to leave her employers. She declared that from the time she had entered their service she was constantly beset with the desire to burn things. It seemed to her as if a shadow was constantly before her, and urged her on to acts of incendiarism. This girl had long suffered from violent headaches, and her courses had not appeared.*

We have shown that very often the hallucinations are complicated with illusions: the latter may in their turn give rise to sudden impulses of a serious character. A knowledge of the facts, where the mental derangement is undoubted, will serve as a

* Marc: *Mémoire sur la Pyromanie*, vol. ii. p. 326. Klein: *Des Monomanes—Annales Judiciaires*, vol. ix.

guide in analogous cases where, not having been previously recognised, or manifesting itself suddenly, it might embarrass both the medical man and the legal tribunal.

Example 144. Madame B., when near the critical period of her life, became subject to a very singular derangement. She imagined that her husband had sold her. Her religious views were very exalted: she imagined she was in communication with heavenly beings, she heard divine voices, and God himself made revelations to her. At this time she began to dislike her husband, and complained of his ill-treatment. Her sister remonstrated with her on the subject, and one day, when she was most earnest, Madame B., seizing her by the throat, endeavoured to strangle her and throw her out of the window.

She was removed on account of this violence to an asylum, where she remained for a month; when she left she was quite rational, although her religious state was very exalted. After her return home she seemed tranquil; but her husband, who mistrusted her, always fastened the door of his bedroom. One night he heard a gentle knocking at the door. He got up, and asked who was there, but obtained no answer. Half an hour after he heard the same knocking, and this time the person spoke. It was Madame B., who said, in a plaintive voice, "My friend, I am ill, and I am come to ask you to give me something." No sooner did her husband open his door than she immediately entered, and struck him five times on the head with an iron bar. By a desperate effort he forced her out, closed the door, and fell on the ground covered with blood.

The next day Madame B. was sent back to the asylum. Some days after, when she had become quieter, she said she could not explain the act, except by a derangement of her mind. "I imagined my husband

was transformed into the devil, and I had conceived the greatest horror of him."

One day, as I was questioning this lady on the insane attempt she had made upon her sister's life, she replied, "What would you have? When I threw myself on my sister, her figure seemed to me to be that of a dead body, green and hideous to look at, while its countenance resembled that of the devil. This sight filled me with horror, and I was determined to rid myself of it at all cost." It was the same motive which made her strike her husband.

We cannot insist too strongly upon examples of this kind, for they may give rise to the most unfounded comments, and to inferences which are directly opposed to the truth, the appearances are sometimes so deceitful.

The illusions of sleep may, like the hallucinations, continue at the moment of waking up, and even during the state of complete wakefulness, and may give rise to extravagant, criminal, and dangerous acts. Soon, however, the images of the night are diminished in intensity and disappear, and the person is amongst the first to be astonished at the language he has held, although he declares that at the time his sensations seemed to him to be perfectly natural.

In the *Journal de Belfort*, for August 23rd, 1843, a curious nocturnal scene is related, which had happened a short time previously in that town.

Example 145. "A quartermaster of an African regiment was lodging at an inn in which the dining-room was ornamented with a piece of tapestry representing the feats of the French army in Algeria. The subaltern had regarded with pleasure this representation of engagements in which he had taken a part. From the sparkling of his eyes, the haughtiness of his bearing, and the agitation of his muscles, it was evident the picture had revived in him the

recollection of past events. In this state he went to bed, casting looks of fury at the soldiers of the modern Jugurtha.

“In the middle of the night the innkeeper heard great uproar in the dining-room. He descended, and what should he see but the quartermaster, like the hero of La Mancha, dressed in nothing but his shirt. He had just awoke under the influence of a hallucination, and, with a stick in his hand, he was striking wildly at the Arabs in the tapestry. In his fury of extermination he had demolished the chairs, tables, glasses, &c. No one can say what would have been the result of this onslaught but for the interference of the police.”*

Hallucinations and illusions are one source of the most characteristic symptoms of the effects of intoxicating liquors; and whenever they become the cause of an act committed in a state of drunkenness, they should be taken into consideration, and regarded as an extenuating, if not as an exonerating circumstance. These errors of the senses occasionally give rise to deplorable occurrences.

Since the Thirty Years' War in Germany a superstition has prevailed amongst the inhabitants of certain countries on the banks of the Elbe that ghosts make their appearance from time to time at midnight. These phantoms are mounted on horseback, clothed in a blue uniform faced with red, and traverse the country between the different villages, not only causing the greatest alarm to those who may be out at that time, but sometimes wounding them with their swords. The people say these phantoms are the spirits of Swedish cavaliers who have remained in the country since the war. This tradition is so firmly rooted, that no reasoning can eradicate it.

* *Univers et Union Catholique*, 1 Novembre, 1843.

Example 146. Two countrymen, advanced in years who had been friends from their youth, and had always lived on terms of intimacy, became the victims of this superstition. They had been at work in the country when night came on, and they prepared to return home. Fatigued with work, and wanting something to drink, they seated themselves at the foot of a tree. One of them had a bottle of wine of which they partook until they became intoxicated and lost their senses. In this state they imagined them of the Swedish cavaliers, and their imaginations, already excited by drink, led them to believe they were surrounded by the phantoms, and could only escape by fighting their way through them. Each, after the manner of the country people, carried a stick, and with these they began to knock each other about, thinking they were striking the Swedish cavaliers, until one of the two suddenly disappeared. The other, whose stick was broken, happened to lay hold of his friend's hat, which was on the ground, and, imagining he had obtained a complete victory over the Swedish spectres, mistook it for one of their head coverings. Provided with this trophy and armed with his broken stick, he returned to the village and hastened to the house of his friend, whose wife and children awaited him with impatience. As soon as the man had entered, he cried out in triumph, "The devils wanted to take me away, but I have given one of them such a dressing with my stick, that they will not come again." The hat, however, soon explained the misfortune which had happened. The sons of his victim hastened to the tree where the old men had sat down to refresh themselves; there they found their aged father stretched out dead, with a large wound on the back of his head.

The next day the unfortunate homicide, having recovered his reason, wept, and expressed the most

poignant regrets. During his examination all he could say was that, having continued to drink with his friend, it seemed to them they were surrounded by the spectres on horseback, in their blue and red uniforms, and being convinced that evil was about to happen to them, they resolved to defend themselves with their sticks; that, consequently, they both attacked the spectres, having heard that when fearlessly confronted they would betake themselves to flight. He added, that in the midst of the struggle he missed his companion, and the spectres seemed to have disappeared. Finding a hat on the ground, he brought it away, and, thinking that his friend had already returned, he hastened to his house to know how he was.

The legal faculty of the University of Helmstadt, having been consulted, replied as follows: "Drunkenness is itself a vice which every one should avoid. If any one becomes voluntarily intoxicated, and in this state commits a crime, he must be responsible for it; for the loss of his reason is due to his own act. Jurists have adopted as a rule, that when a crime has been committed in a state of complete intoxication, this condition exempts the criminal from the usual penalty, except where his reason having returned to him, he expresses no regret for what he has done; since such conduct shows that he approves of the act he has committed, and implies that he would be capable of it even when he was not under the influence of drink. It is true, it must also be admitted that complete drunkenness cannot exempt from ordinary punishment in the case where the legislature does not choose that regard should be paid to it in the application of the penal code. On the other hand, drunkenness cannot be charged with crime when it has been brought about against the will of the person implicated; as, for instance, when

he has been made to take a drink which he did not suppose was capable of intoxicating him, and which some drug had been added to produce the effect. These are the principles which must guide in determining the amount of punishment the accused has incurred."

The man was condemned to ten years' hard labor as having been the cause of the catastrophe transgressing the laws of his country, which expressly forbid the people, under severe penalties, to get drunk; and which direct that homicide committed in a state of intoxication, unless this has not been voluntary, should be severely punished, and that it should even be regarded as less excusable than when it has been the result of rashness.*

If at the time, and in the country where this event took place, the doctrine of hallucinations and illusions had been better understood, and the power of those which accompany drunkenness more fully appreciated, the punishment would probably have been less severe.

The superficial observer finds it difficult to account for a number of apparently incomprehensible acts. This circle is much diminished for the philosopher and the moralist; but it is especially the medical man who is able to penetrate the mystery beneath which so many men fancy they hide themselves; he is able to perceive their defects, their passions, their vices, their moral and physical diseases, and to obtain from them a natural explanation of the person's conduct. Thus, for example, to keep to our present subject, since hallucinations and illusions have been better understood, we have been able to account for a number of inexplicable acts, which would otherwise have been attributed to depravity and wickedness.

Amongst the cases of this kind we have especially

* Eisenhart: *Relation de Procès Remarquables*, vol. i. Muller: *Médecine Légale*, vol. ii. p. 281.

called attention to a variety of melancholy monomania complicated with hallucinations. We have proved by numerous conclusive observations, and of which the evidence has satisfied the magistrates, that any individuals who are regarded as quarrelsome and passionate, as mischief-makers, and even as murderers, belong to this series.*

Having already considered the question of confinement when speaking of the treatment, we shall merely add that hallucinated persons who have a tendency to commit suicide, to steal, to burn, or to murder, ought to be placed under restraint. The same precaution should be taken with hallucinated monomaniacs who believe themselves surrounded by enemies whom they threaten, for experience has only too clearly shown that at any moment they may commit acts of violence. Separation should not be enforced when there is nothing serious in the hallucinations.

The interdiction may be demanded when the hallucinations are of such a nature as to involve the ruin of the person and his family; but this deprivation of civil rights should not be granted for a mere eccentric mode of living, for singular conduct, extravagant expressions, or for believing in imaginary matters which do not compromise the fortune of the individual or render him the dupe of designing persons.†

* See an article in *Le Droit*, 29 Janvier, 1850, and entitled—*l'Influence des Hallucinations dans certain Actes en Apparence raisonnables*.

from M. Prieur de Boismont : *De l'Interdiction des Aliénés et de la Jurisprudence en Matière de Testaments dans l'Immanence de la Démence*, avec des notes de M. Isambert, Conseiller honoraire de Cassation. Paris, 1852. *Annal d'Hygiène et de Médecine Légale*, Janvier, 1852.

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